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MEMOIR OF THE REV. SAMUEL KING,

FOR NEARLY FORTY YEARS PASTOR OF THE INDEPENDENT CHURCH AT
WELFORD, NORTHAMPTONSHIRE ;

Including an Historical Sketch of that ancient Society.

THE subject of this memoir was born 2d August, 1715, O. S., at Oundle, Northamptonshire. He was the son of the Rev. Joseph King, for many years the highly respected pastor of the Independent Church at that place. His mother, Mrs. Hannah King, was a lady distinguished for her piety and intelligence, who devoutly desired to have a son, that she might devote him to the service of the sanctuary. Her fond wish being granted, she, like Hannah of old, called his name Samuel, as a constant memorial of her prayers and her purpose. She fondly hoped to see her son trained by paternal instruction for the christian ministry, when, by a mysterious providence, she was bereft of her beloved partner by a sudden stroke, in the midst of his usefulness, and in the vigour of life, being but forty years of age. Mrs. King, thus left a widow, when her boy was not four years old, with a family dependent upon her slender means for support, endured many trials, such as the needy widow only knows, yet, amidst them all, she cherished her fond impression concerning him. She therefore, from his earliest infancy, endeavoured to impress his mind with the important truths of the Gospel; nor did she labour in vain, for the Lord blessed her endeavours, and heard and answered her prayers, in the conversion of her son.

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At an early age she procured for him a place in the grammar school at Oundle, where it was soon discovered that he possessed a studious disposition, and made great proficiency in his learning. From thence he was removed to a celebrated classical school for Dissenters, at Mount Sorrel, Leicestershire, then under the direction of the Rev. Thomas Watson* and Mr. Abel Ragg.† Samuel

* This gentleman resigned the pastoral office in the church, and his Principalship in Mount Sorrel School, to take the pastoral care of the Independent Church at Kettering, Northamptonshire.

† The Rev. Abel Ragg was fellow-pupil with the venerable Dr. Doddridge, at the academy at Kibworth, Leicestershire, under the tuition of the Rev. John Jennings. Mr. Ragg was born at Welford, Northamptonshire, in the year 1695, and at an early age became impressed with the truths of the Gospel, which he heard from the venerable and Rev. John Norris, then pastor of the church at Welford. He was admitted a member of that society in 1714, and in 1718 he entered the academy, previous to which he had received private instructions from his pastor, who, as appears from an entry made in the church-book at Welford, gave preparatory instructions to a few young men of piety, several of whom were admitted members, and entered in the church-book by Mr. Norris as his pupils. During the time Mr. Ragg was at Kibworth, he formed a very intimate friendship with Mr. Doddridge and Mr. Some, son of Mr. Some of Harborough. Mr. Ragg left the academy in 1723, and went to assist Mr. Watson of Mount Sorrel, both, says Dr. Doddridge, in the school and the pulpit. (See Doddridge's Life, by Orton, page 40, the edition of 1766.) Mr. Ragg being of a weak constitution, in 1726 he left Mount Sorrel

entered this school in 1726, when about eleven years of age. During his continuance at this place, his early impressions were greatly deepened by his mother's epistolary admonitions, combined with those of his valuable tutor's. His diligent progress in classical learning gave great satisfaction to his friends. He left Mount Sorrel in 1732, to reside at Long Thorpe, with an uncle, Mr. Choat, an extensive farmer, and steward to Sir Francis St. John, who lived there. Sir Francis married a sister of Mrs. Elizabeth Cooke, of Stoke Newington, a lady whose memory is justly esteemed by Dissenters for her piety and liberality. Lady St. John and Mrs. Cooke were nearly related to Mr. King's family, which their superior station did not cause them to forget, when the widow and her orphan children needed assistance. While Mr. King was with his uncle, he improved the leisure which agriculture affords, by a diligent attention to mental and devout exercises. Thus occupied, he fully determined to enter into the christian ministry; which purpose, after due deliberation, he disclosed to his mother, who lost no time in communicating the joyful intelligence to her friend and patroness, Mrs. Cooke. That lady, with her characteristic promptitude and liberality, immediately engaged to support him, while prosecuting his studies at the academy. He was therefore placed

and came to Welford, with consumptive symptoms, which, after ten months of languishing, terminated in death, on the 20th of April, 1727, aged thirty-two years. It was an extraordinary coincidence that his young friend Mr. Some died in the same month; which circumstance made a very deep impression on Mr. Doddridge's mind, who has given an affecting account of the last illness of his two friends, (*vide* Orton's Life of Doddridge, pp. 38—46, the edition of 1766,) which deserves the perusal of every young man, especially of young ministers. There a Latin inscription on Mr. Ragg's grave-one, by his friend Doddridge.

under the tuition of Dr. Abraham Taylor, at Deptford, a gentleman distinguished for mathematical and classical learning, and Theological Tutor to the students who were patronised by the King's Head Society. Mr. King entered under this gentleman's care in 1735, but at the expense of Mrs. Cooke, where he made considerable proficiency in literature.

He continued at Deptford till March 1740, when the embarrassed circumstances of that learned and able minister compelled the Society to remove the Institution to Stepney, where it was placed under the presidency of the Rev. J. Hubbard. Here Mr. King finished the last year and a half of his studies, and also attended a course of philosophical lectures by the very learned Mr. John Eames, in Moorfields. Residing near the metropolis his religious advantages were also considerable. He attended the ministry of the Rev. Thomas Bradbury, at New Court, with whose church he united soon after he came to Deptford, to which Mrs. Cooke, his friend and patroness, also belonged, and where she constantly attended. At her house at Stoke Newington, he spent most of his Sabbath days; and this privilege he enjoyed through more than one of his vacations.

While at Deptford, a party of the students went one evening to bathe, when Mr. (afterwards Doctor) Thomas Gibbons going beyond his depth, was in danger of drowning. No one present could swim, except Mr. King, who at the moment was standing at the water side, at a short distance. On hearing the cries of the other students, he hurried to the spot, and plunged into the water, and caught Mr. Gibbons by his hair, when in the act of sinking, and thus rescued him from a watery grave, as animation was suspended, which was with consi-

derable difficulty restored. Dr. Gibbons ever after retained a most affectionate attachment to Mr. King, and after he was settled at Welford paid him several visits, and preached for him, always recurring to this providential deliverance with grateful recollections.

The church at Welford owes its existence to the Act of Uniformity, which ejected from Raunston and Hoose, in Leicestershire, the Rev. John Shuttlewood, A.B.,* of Christ's College, Cambridge, its first pastor, who, after enduring great persecutions, imprisonment, and loss of goods, till he was almost ruined, came to reside at Sulby, a parish remarkable for its picturesque and secluded situation, about a mile from Welford. Here he kept a dissenting academy, distinguished by the education of some eminent men.† After Mr. Shuttlewood came to Sulby, he gathered the congregations at Welford and Creaton, in Northamptonshire. His students used to assist him in these important labours; among whom were Mr. Julius Saunders; Mr. John Sheffield; Mr. Matthew Clarke, afterwards pastor of the church at Market Harborough; Dr. Joshua Oldfield, afterwards of Coventry,‡ and Mr. Wilson, father

of the late Mr. Samuel Wilson, of London.

The congregation met at Welford about 1674, in a secluded part of the town, on the premises of Mr. Edmond Miles, where they fitted up a place of worship, which was the first Dissenting meeting-house there; but the enemies of Mr. S., and the cause of non-conformity at Welford, were so active in the enforcement of the persecuting laws, that they were compelled to vary their places of meeting, which frequently was held at the house of Mr. Charles Handscomb, secluded in a narrow yard from the main street, and open to a field in the direction of Mr. Shuttlewood's house. Here one of their number was appointed to watch, while the rest worshipped, so that when the informers approached in their search to Mr. Handscomb's gate, notice was given to Mr. Shuttlewood and his friends, who escaped by the window into the fields. At other times Mr. S. was compelled to meet his people in the pastures which surrounded his house at Sulby, amidst the darkness and the damps of night. These anxious labours and painful sufferings impaired Mr. Shuttlewood's health, which rapidly declined, and he died when on a visit to the church at Creaton, in Northamptonshire, March 17, 1688, in the 58th year of his age, where a humble stone was erected to his memory in the church yard, with this brief but honourable testimony to his character, *Multum dilectus multum defendus*.* On

* Vide Palmer's Nonconformist Memorial, vol. 2. pp. 395—400, 2d edition.

† In the Memoirs of the eminent Mr. Thomas Emlyn it is said, "that his parents chose to bring up their son to the ministry among the Nonconformists, and that for this purpose, in the year 1678, he was sent for academical education to Mr. Shuttlewood, at Sulby, near Welford, in Northamptonshire. Here he staid four years. In the year 1679 he took a journey to Cambridge, and was admitted into Emmanuel College, but soon returned again to Mr. Shuttlewood.

‡ Dr. Joshua Oldfield on his leaving Coventry, and settling with a congregation in Southwark, opened there an academy, which he afterwards removed to Hoxton, where he was joined by those learned divines Spademan and Lormier, and after Mr. Spademan's death, by the celebrated Capel, who, before the persecution in

France, had been Professor of Hebrew in the University of Saumur. Many persons of great worth, and who afterwards made a considerable figure, both in the ministry and other learned professions, were educated in this seminary, which had superior advantages to any other in England among the Dissenters.—See Dr. Harris's *Funeral Discourses*, page 389.

* Mr. Shuttlewood lived to see the glorious revolution accomplished; on the morning of the justly memorable 5th of Nov. 1687-8, he rose very early, and went out to observe

the death of Mr. Shuttlewood, the church and congregation were like sheep having no shepherd; and during the time they were destitute of a pastor, many of them went as far as Bedworth, in Warwickshire, upwards of 20 miles from Welford, to hear the celebrated Mr. Julius Saunders,* who had been educated at the academy at Sulby, under Mr. Shuttlewood. Mr. Saunders was a descendant of Lawrence Saunders, the martyr, who was burnt at Coventry Park. Such was the love of these devoted servants of Christ for the gospel, that in the dark mornings of the winter season, they travelled by the light of a lantern as far as Lutterworth, where they left it till their return in the evening, when it was again kindled to conduct them home. Others attended at Kettering, and at Harborough, till the year 1698, when the Rev. John Norris came to Welford; he was educated at Sherifhales, in Shropshire; his ministry being much approved, a new meeting-house was built for him, capable of seating 500 people, which was opened in the year 1700; and the same year Mr. Norris formed the pious persons there into a church; the first time the ordinance was ad-

from what quarter the wind blew; meeting Mr. Tomalin, one of his hearers, who lived at a lonely house near him, he asked his friend in what point the wind was, which being told, Mr. Shuttlewood replied, then this will be a glorious day for old England, and returned to his house with much joy to inform his friends, which remark was fully justified by the arrival of king William at Torbay, with 14,000 men, on that very day, by which event the Revolution was happily accomplished. Mr. Shuttlewood's prediction proves that the leading dissenters were fully in the confidence of those who effected that most blessed change.

* Dr. Joshua Toulmin, of Taunton, in his memoir of the Rev. John Ward, of Taunton, speaking of Mr. Julius Saunders, (under whom Mr. Ward received a part of his education,) says, he was a gentleman of great piety, but was of the sternest cast, as he was a rigid Independent, and a high Calvinist.

ministered, 26 members* participated, but the church in a few months increased to 60 members. Mr. Norris was very popular as a preacher, and much beloved as a Christian minister, especially by his brethren in the ministry: He was pastor of this church 38 years, and died very suddenly Feb. 8, 1738, in the 63d year of his age. His funeral sermon was preached by Dr. Doddridge, which the Doctor published, and is preserved in the edition of his entire works.

The Rev. Job Orton, who preached his first sermon at Welford, was invited to succeed Mr. Norris, which he declined, in consequence of his appointment to assist Dr. Doddridge in the Academy at Northampton.† The third pastor, and Mr. King's immediate predecessor, was Mr. Charles Bulkley, who was one of Dr. Doddridge's students. He came to Welford in 1740, and was settled over the church in the same year, but early in 1741, he changed his sentiments, both on the doctrines of the gospel and the ordinance of baptism, consequently he was requested by the church to resign the pastoral office over them, which he did the same year, and retired to London where he joined the general Baptists.‡ At this juncture Mr. Bottrill, a gen-

* The Payne family, who gave the ground on which the meeting-house was built, were very warm friends to the gospel, and five of the members of this family united with the 26 who first formed themselves into a church under Mr. Norris. They were the ancestors of the present family of Paynes, of Sulby Hall.

† Mr. Orton's answer to the invitation of the church at Welford has appeared in the Congregational Mag. Vol. 4, p. 342.

‡ For a more extended account of Mr. Bulkley, see his funeral sermon preached at his death, April 30, 1797, by the Rev. John Evans, LL.D. of Islington, from which it appears that Mr. B. was a man of very superior learning, and the author of 19 different publications, some of a very useful tendency. There is a memoir of him in the Protestant Dissenters' Magazine, Vol. 4, p. 281.

tleman of considerable property, connected with the church at Welford, was at Weldon, near Oundle, and there heard Mr. King preach, who was at that time on a visit to his mother, not having yet completed his studies at Mr. Hubbard's Academy. On Mr. Bottrill's return home to Welford, he induced the church to invite Mr. King to preach there, which he did for two Sabbaths, much to their satisfaction; the vacation having expired he was compelled to return to the Academy, but he agreed to spend the Christmas holidays with them, which he fulfilled; and after his return to the Academy, the church gave him a unanimous invitation, which he accepted, and came amongst them in July, 1742, having previously gone through his trials for the ministry before the Rev. Dr. Watts, the Rev. Mr. Bradbury, the Rev. Dr. Guyse, the Rev. Mr. Hubbard, the Rev. Mr. Jennings, and the Rev. Mr. Price, who were his examiners on that occasion, and who testified their approbation of his ministerial gifts and competent learning. In the spring of the year 1743, Mr. King was ordained to the pastoral office; the Rev. Mr. Hill, of London, and the Rev. Dr. Doddridge, of Northampton, preached on the occasion.

Mr. King being now settled over a large and respectable society, which congregated from 14 different villages around,* his pastoral visits, and the preaching of lectures almost every evening in the week, made it a very laborious situation; but Mr. King was blest with a robust constitution,

* The increase of Dissenters in these parts since that period, may be proved from the fact that these villages are now blessed with the stated ministration of the gospel; most of them have a place of worship, and a pastor of their own, either of the Independent or Baptist denominations; at the same time the congregation at Welford is as large as it ever was, although it is now almost exclusively composed of the inhabitants of that place.

and considerable energy of mind, so that he fulfilled the office with pleasure and delight, and a divine blessing attended his labours, by a considerable increase both in the church and congregation; in the early part of his ministry the communicants were more than doubled. Soon after Mr. King was ordained, he married Miss Elizabeth Norris, the only child of his predecessor, by whom he had a large family of ten children, only four of whom now survive. The late Mr. Joseph King, of Liverpool, a gentleman justly esteemed for his talents and piety, and who was for many years one of the esteemed deacons of the Independent Church, meeting at Newington Chapel, late under the pastoral care of the Rev. Robert Philip, was one of his sons. In the funeral sermon which Mr. P. published, he speaks of him in high and just terms. He was the author of one or two valuable publications addressed to merchants, and contributed to several monthly publications. Mr. John King, a deacon of the church at Welford, venerable for his years, and much beloved by his pastor and brethren, yet lives to revive the memory of his father's virtues and usefulness. Mr. King having a large family and a very generous disposition, had to struggle with many pressing difficulties, which arose principally from an inadequate salary, which did not exceed £45. per annum, which was most discreditable to the people, as there were several wealthy members of the congregation, who could, without the subscriptions of others, have respectably supported their pastor.

In the year 1756, Mr. King received a very pressing invitation from the church and congregation assembling at Castlegate Meeting-house, Nottingham, now under the pastoral care of the Rev. Richard Allott, to be co-pastor with the venerable Rev. James Sloss, M.A.

author of a very valuable work in defence of the Doctrine of the Trinity;* in this invitation there was an offer of more than double the salary he received from his people at Welford. Under his circumstances he felt disposed to favour the invitation, and sent an answer to that purpose; but when his people became acquainted with the affair, they waited upon him, and expressed their firm attachment, and their deep regret that he should think of leaving them; reminded him of the providential manner he was brought amongst them; and referred to the happy effects of his labours, which, after some deliberation, prevailed, and he determined to continue with them.

The providence of God now graciously appeared to supply Mr. King in his necessities. Miss Cooke, an aged-maiden lady, and the only remaining branch of a wealthy family, who had for a long period supported the dissenting cause at Welford, bequeathed to him some respectable property, in addition to other legacies which he received within a few years. He was thus enabled to give his children a liberal education, and place his sons in respectable trades. Mr. King was a man of very benevolent feelings, which appeared in his liberality, in which he was encouraged by his pious and venerated partner, who united with him to relieve those who applied to them in their distresses. The young of Mr. K.'s flock had a very large portion of his solicitude; his private and public instruction was

eminently blessed in many instances. Amongst other youths indebted to his ministry, was a native of Welford, Mr. John Wood, who, after passing through Daventry Academy with great credit to himself and his pastor, first settled with the Independent Church at Sudbury, Suffolk, and afterwards at Creaton, in Northamptonshire, where he continued for twenty years till his death.

There was nothing in connection with his family enjoyments that gave Mr. King greater pleasure, than being able to provide his venerated mother with a comfortable abode in his own house, where she died in 1763, at the advanced age of eighty-one years. Amongst the trials which Mr. King was called to endure in the decline of life, none was greater than the loss of his beloved partner, who, after a lingering illness, died on the 3d of May, 1781, in the sixtieth year of her age. In her he lost a kind and affectionate friend, and her children a tender, kind hearted mother, and the poor an unwearied benefactress. She was one that never seemed more happy than when communicating to the poor and afflicted. Her piety was as amiable as her benevolence was great; her humility and unassuming manners were attractive to all who had the pleasure of her acquaintance.

Mr. King continued his pastoral office with the church at Welford till the year 1792, a period of nearly forty years, when, through infirmities and declining strength, he resigned his connection with the church, and removed to Northampton to reside with his son-in-law, the Rev. John Horsey, where he enjoyed the affectionate attention of his amiable daughter, the late Mrs. Horsey.* Here, in this peaceful and happy residence, the good and

* In a recent edition of this work, the editor has made an extraordinary mistake, in representing Mr. Sloss "as one of the brightest ornaments of the Established Church," and "a minister of the Church of England, having held the living of St. Mary's, Nottingham;" whereas Mr. Sloss was a dissenting minister of the old school, and most firmly attached to non-conformist principles.

* The death of this lady is recorded in the Congregational Magazine, vol. 8. p. 504.

venerable man waited, "looking for the mercy of our Lord Jesus Christ unto eternal life," till November 6th, 1788, when he died, peaceful and happy, in the seventy-fourth year of his age; and on the 12th, his remains were conveyed to Welford for interment; when the high esteem in which he was held was demonstrated by the crowds that attended, most of whom were in deep mourning. A funeral sermon was delivered after his interment, by the Rev. John Horsey, from the latter part of the 21st verse of the Epistle of Jude, "Looking for the mercy of our Lord Jesus Christ to eternal life," words chosen by the deceased. Mr. Horsey, at the request of the church and congregation, printed the discourse, in which he thus refers to Mr. K. "About forty years God placed his servant in this part of his vineyard, and enabled him to labour, both in season and out of season, to defend his cause in this town and neighbourhood. That his talents were generally acceptable, most who hear me know. The plainness of his style, (for he always aimed to be understood by the lowest of his hearers,) the evangelical complexion of his doctrine, and the seriousness of his address, endeared him peculiarly to other congregations, as well as his own; and numbers, in this and neighbouring counties, ascribe to his instrumentality their first serious thoughts of God and eternity. With many present, he has laboured even from your infancy; endeavouring, by an attention to catechising, suggesting the most simple and easy remarks, to bring you early acquainted with the holy Scriptures. And no greater pleasure could he feel, than to see the children of his charge walking in the truth. As you have risen into life, he has regularly addressed you by his an-

nual instructions to the youth in the assembly; cautioning against the paths of the destroyer, and directing your feet in the way of peace. Oh, how often have I seen him with marks of inward reverence and undissembled piety, sit like good old Simeon, waiting for the consolation of Israel. And when a word has been dropped, to bring his former charge to his remembrance, with the tenderest tokens of friendship, and the falling tears of affection, would he waft up a prayer to heaven for your prosperity."

Mr. King never published any thing, except two single sermons, one preached to his own people, on the Murrain amongst the Cattle; and a sermon delivered at the Ordination of the Rev. Joshua Symonds, at Bedford, 1767. His son, the late Mr. Joseph King, of Liverpool, has printed three of his ordinary pulpit discourses in one volume, which are interesting specimens of his preaching talent.

A few additional facts will bring down the history of the church at Welford to the present time. On Mr. King's resignation in 1782, he was succeeded by the Rev. William Severn, who was ordained over the church May 22, 1782; he came to Welford from Hoose, in Northamptonshire. He was a very popular preacher, and possessed of uncommon talents; his Sabbath evening and week-day evening lectures were anticipated with the greatest pleasure by his hearers, who were strongly attached to him. He, however, left Welford, to the regret of his people, in 1783-4, in consequence of a slight family difference, and removed to Hinkley, in Leicestershire. But we regret to say, that he departed from that faith he once so faithfully preached, and died in connection with a Socinian congregation at Hull a few years ago.

On Mr. Severn's removal, the church was for some time destitute of a pastor, with the exception of a Mr. Northend, who came to Welford upon an invitation far from unanimous, which naturally led to his speedy removal to Nayland, in Suffolk. In the year 1788, the Rév. Evan Johns came to Welford, and in the spring of 1789, was settled as their pastor. This gentleman much injured his usefulness, and lessened the esteem of his friends for him, by practising the absurd theory of animal magnetism, which induced him to tender his resignation to the church, which was accepted; in consequence of which he left Welford in 1790, for Bury St. Edmonds. In 1792, Mr. John Clement Bicknell, a student from Newport Pagnell Academy, was ordained pastor. During his ministry, the old meeting-house, being much out of repair, and inconveniently situated, it was agreed to erect a new one in a more eligible part

of the town, near the pastoral residence, which was opened for worship in 1793; and in 1795, a respectable house was rebuilt for the minister, which, together, cost the people about £1500. But to their honour, the whole debt was in a short time discharged. Mr. Bicknell retained the pastoral office till November 1811, when he resigned, and was succeeded by the Rev. Benjamin Hobson, in February, 1813, from Great Driffield, Yorkshire, where he was minister for a short period after he left Rotherham College. This gentleman is still the pastor of the church, and under his labours it has, with the congregation, considerably increased. May they and their worthy pastor, as the descendants of a goodly number of confessors of the truth as it is in Jesus, enjoy from Him, as the head of influence and authority, a double portion of their spirit, and be followers of them who now, through faith and patience, are inheriting the promises.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

DR. J. M. MASON ON THE PECULIARITY OF THE GOSPEL, AS ADDRESSED TO THE POOR.*

FROM the remotest antiquity there have been, in all civilized nations, men who devoted themselves to the increase of knowledge and happiness. Their speculations were subtle, their arguings acute, and many of their maxims respectable. But to whom were their instructions addressed? To casual visitors, to selected friends, to admiring pupils, to privileged orders!

In some countries, and on certain occasions, when vanity was to be gratified by the acquisition of fame, their appearances were more public. For example, one read a poem, another a history, and a third a play, before the crowds assembled at the Olympic games. To be crowned there, was, in the proudest period of Greece, the summit of glory and ambition. But what did this, what did the mysteries of pagan worship, or what the lectures of pagan philosophy, avail the *people*? Sunk in ignorance, in poverty, and crime, they lay neglected. Age succeeded to age, and school to school; a thousand sects and systems rose, flourished; and fell; but the de-

* We extract this article from an eloquent sermon of Dr. J. M. Mason on Luke vii. 22, which is just published in New York, in an American work entitled "The National Preacher."

gradation of the multitude remained. Not a beam of light found its way into their darkness, nor a drop of consolation into their cup. Indeed a plan for raising them to the dignity of rational enjoyment, and fortifying them against the disasters of life, was not to be expected: for as nothing can exceed the contempt in which they were held by the professors of wisdom; so any human device, however captivating in theory, would have been worthless in fact. The most sagacious heathen could imagine no better means of improving them than the precepts of his philosophy. Now, supposing it to be ever so salutary, its benefits must have been confined to a very few; the notion that the bulk of mankind may become philosophers being altogether extravagant. They ever have been, and, in the nature of things, ever must be, unlearned. Besides, the grovelling superstition and brutal manners of the heathen, presented insuperable obstacles. Had the plan of their cultivation been even suggested, especially if it comprehended the more abject of the species, it would have been universally derided, and would have merited derision, no less than the dreams of modern folly about the perfectibility of man.

Under this incapacity of *instructing* the poor, how would the pagan sage have acquitted himself as their *comforter*? His dogmas, during prosperity and health, might humour his fancy, might flatter his pride, or dupe his understanding; but against the hour of grief or dissolution he had no solace for himself, and could have none for others. I am not to be persuaded, in contradiction to every principle of my animal and rational being, that pain, and misfortune, and death, are no evils, and are beneath a wise man's regard. And could I work myself up into so absurd a conviction,

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how would it promote my *comfort*? Comfort is essentially consistent with nature and truth. By perverting my judgment, by hardening my heart, by chilling my nobler warmth, and stifling my best affections, I may grow stupid, but shall be far enough from consolation. Convert me into a beast, and I shall be without remorse; into a block, and I shall feel no pain. But this was not my request. I asked you for consolation, and you destroy my ability to receive it. I asked you to bear me over death, into the fellowship of immortals, and you begin by transforming me into a monster! Here are no glad tidings; nothing to cheer the gloom of outward or inward poverty. And the pagan teacher could give no better. From him, therefore, the miserable, even of his own country, and class, and kindred, had nothing to hope. But to *lift the needy from the dunghill*, and wipe away the tears from the mourner; to lighten the burdens of the heart; to heal its maladies, repair its losses, and enlarge its enjoyments; and that under every form of penury and sorrow, in all ages, and nations, and circumstances; as it is a scheme too vast for the human faculties, so, had it been committed to merely human execution, it could not have proceeded a single step, and would have been remembered only as a frantic reverie.

Yet all this hath Christianity undertaken. Her voice is, without distinction, to people of every colour, and clime, and condition: to the continent and the isles; to the man of the city, the man of the field, and the man of the woods; to the Moor, the Hindoo, and the Hottentot; to the sick and desperate; to the beggar, the convict, and the slave. She impairs no faculty, interdicts no affection, infringes no relation; but, taking men as they are, with all

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their depravity and woes, she proffers them peace and blessedness. Her boasting is not vain. The course of experiment has lasted through more than fifty generations of men. It is passing every hour before our eyes; and has never failed, in a single instance, when it has been fairly tried.

The design is stupendous; and the least success induces us to inquire, by whom it was projected and carried into effect. And what is our astonishment when we learn, that it was by men of obscure birth, mean education, and feeble resource: by men from a nation hated for their religion, and proverbial for their moroseness; by carpenters, and tax-gatherers, and fishermen of Judea! What shall we say of this phenomenon? A recurrence to the Jewish Scriptures, which had long predicted it, either surrenders the argument, or increases the difficulty. If you admit that they reveal futurity, you recognise the finger of God, and the controversy is at an end. If you call them mere conjectures, you are still to account for their correspondence with the event, and to explain how a great system of benevolence, unheard, unthought of by learned antiquity, came to be cherished, to be transmitted for centuries from father to son, and at length attempted, among the *Jews*! And you are also contradicted by the fact, that however clearly such a system is marked out in their Scriptures, they were so far from adopting it, that they entirely mistook it; rejected it, nationally, with disdain; persecuted unto death those who embarked in it; and have not embraced it to this day! Yet in the midst of this bigoted and obstinate people, sprang up the deliverance of the human race. *Salvation is of the Jews*. Within half a century after the resurrection of Christ,

his disciples had penetrated to the extremes of the Roman empire, and had carried the *day-spring from on high* to innumerable tribes who were *sitting in the region and shadow of death*. And so exclusively *Christian* is this plan, so remote from the sphere of common effort, that after it has been proposed and executed, men revert perpetually to their wonted littleness and carelessness. The whole face of Christendom is overspread with proofs, that, in proportion as they depart from the simplicity of the Gospel, they forget the multitude as before, and the doctrines of consolation expire. In so far, too, as they adapt to their own notions of propriety, the general idea, which they have borrowed from the Gospel, of meliorating the condition of their species, they have produced, and are every day producing, effects the very reverse of their professions. Discontent, and confusion, and crimes, they propagate in abundance. They have smitten the earth with curses, and deluged it with blood; but the instance is yet to be discovered, in which they have *bowed up the broken-hearted*. The fact, therefore, that Christianity is, in the broadest sense of the terms, *glad tidings to the poor*, is perfectly original. It stands without rival or comparison. It has no foundation in the principles of human enterprise; and could never have existed without the inspiration of that *Father of lights, from whom cometh down every good and every perfect gift*.

If he, therefore, who *spake as never man spake*, has declared his own doctrine to abound with consolation to the miserable, then, certainly, the instructions of others are evangelical, only in proportion as they subserve the same gracious end. A contradiction not unfrequent among some advocates of revelation, is to urge

against the infidel its power of comfort, and yet to avoid, in their own discourses, almost every principle from which that power is drawn. Disregarding the mass of mankind, to whom the Gospel is peculiarly fitted; and omitting those truths which might revive the grieved spirit, or touch the slumbering conscience, they discuss their moral topics in a manner unintelligible to the illiterate, uninteresting to the mourner, and without alarm to the profane. This is not "preaching Christ." Elegant dissertations upon virtue and vice, upon the evidences of revelation, or any other general subject, may entertain the prosperous and the gay; but they will not *mortify our members which are upon the earth*; they will not unstring calamity, nor feed the heart with an imperishable hope. When I go to the house of God, I do not want amusement. I want *the doctrine which is according to godliness*. I want to hear of the remedy against the harassings of my guilt, and the disorder of my affections. I want to be led from weariness and disappointment, to that *goodness which filleth the hungry soul*. I want to have light upon the mystery of providence; to be taught how the *judgments of the Lord are right*; how I shall be prepared for duty and for trial—how I may *pass the time of my sojourning here in fear*, and close it in peace. Tell me of that Lord Jesus, *who his own self bare our sins in his own body on the tree*. Tell me of his *intercession for the transgressors as their advocate with the Father*. Tell me of his Holy Spirit, *whom they that believe on him receive*, to be their preserver, sanctifier, comforter. Tell me of his chastenings; their necessity, and their use. Tell me of his presence, and sympathy, and love. Tell me of the virtues, as growing out of his cross, and nurtured

by his grace. Tell me of the glory reflected on his name by the obedience of faith. Tell me of vanquished death, of the purified grave, of a blessed resurrection, of the life everlasting—and my bosom warms. This is Gospel; these are glad tidings to me as a sufferer, because glad to me as a sinner. They rectify my mistakes; allay my resentments; rebuke my discontent; support me under the weight of moral and natural evil. These attract the poor; steal upon the thoughtless; awe the irreverent; and throw over the service of the sanctuary a majesty, which some fashionable modes of address never fail to dissipate. Where they are habitually neglected, or lightly referred to, there may be much grandeur, but there is no Gospel; and those preachers have infinite reason to tremble, who, though admired by the great, and caressed by the vain, are deserted by the poor, the sorrowful, and such as *walk humbly with their God*.

THE CHURCH AND THE WORLD.

WHAT may be the meaning of these two terms in such common use? Do I understand them? I find much respecting them in Scripture. Of the first, it is said, "Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word; that he might betroth it to myself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."^{*} Of the world, I find it said, "Love not the world; neither the things in the world: if any man love the world, the love of the Father is not in him; for all that is in the world,

^{*} Ephes. v. 25—27.

the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world: and the world passeth away, and the lust thereof; but he that doeth the will of God, abideth for ever.*

I conclude, then, that both the church and the world must be persons, living men and women amongst whom I dwell, whom I meet daily in the street, and in the market, and with whom I daily converse. But although these persons are so intermingled, that I cannot discern their character by their exterior, it appears they are capable of being properly distributed into the one class or the other. All my neighbours and relatives, all my fellow-creatures are seen by the omniscient eye of God, as belonging either to the church or to the world.

And, O my soul! remember that God seeth thee also! In contemplating others; overlook not thyself! Thou art seen by thy Maker, as one of the church, or one of the world!

Is it then a matter indifferent to which I belong? Am I equally safe—equally happy with either? Can I be identified with both? Impossible! This is evident from the description given of each in the word of God. The church is a body of persons loved by Christ: they are those for whom he laid down his life: it is “a glorious church:” it is holy.

Not so the world. There is the lust of the flesh: there the lust of the eyes: there the pride of life. Moreover, I find it written in the Scripture, that “the friendship of the world is enmity with God: whosoever, therefore, will be a friend of the world, is the enemy of God.”† Oh, then, how necessary, how unspeakably

important, that I should not be of the world, nor be the friend of the world! How desirable that I should belong to the church of Christ in deed and in truth!

Alas! many around me who evidently love the world, and who even call themselves “men of the world,” yet think that they belong also to the church of Christ! How could they ever have brought themselves to think that they are Christians, that they shall be saved, who are one with the world in its ungodliness, in its folly, its licentiousness, its deceit? Is it by reading the Bible? Can they find no distinction there between the church and the world? No; it is not by reading the Bible that they have brought themselves to think there is no difference between these parties: it is by neglecting the Bible, or, at least, for want of understanding it: it is because they have not examined themselves by the test of God’s holy word: it is because they are deceived by their own hearts, and that wicked one, the great deceiver, who was “a liar from the beginning:” it is because they have “received for doctrines the commandments of men;” because they have greedily drunk in the soul-destroying notion, that a man may be of the world, and at the same time a true Christian.

“O my soul come not thou into their secret, unto their assembly mine honour be not thou united!” Let me know, O my God! who are the people that belong to thee! Let me find out the followers of “the Lamb of God!” I shall know them by their meekness and gentleness: I shall see the image of Christ upon them: they will breathe the Spirit of Christ, which is far, far from the spirit of the world! Where thy people are, there may I be! Let me be united—yes,

* 1 John ii. 15--17.

† James iv. 4.

I have no other wish for this world; thou who knowest all things, thou knowest, O my Lord and Saviour! that I have no other wish than to be united with thy true followers—to share their lot; if they are honoured, that I may be honoured with them; if they are despised and persecuted, that I may be also!

In this place thou hast a church; but oh, how small, when compared with the world! Wide, indeed, is the gate, and broad is the road, that leadeth to destruction, and many there are that walk therein; and straight is the gate, and narrow is the way, that leadeth unto life, and few there are that find it.

It is good for me to keep in view the end of the church and the world. "The wicked shall be turned into hell, with all the nations that forget God."—"On the wicked God shall rain burning coals, fire and brimstone, and a horrible tempest: this shall be the portion of their cup."—"The lake that burneth with fire and brimstone; the worm that dieth not, and the fire that is not quenched," shall torment them. Alas! that they should be so blind to the fate that awaits them—that they should be so "led captive by the devil at his will," "blinded by the god of this world!" for the world has a god! but he is not the blessed God and Father of our Lord Jesus Christ: it is "the devil and Satan," "the prince of the power of the air, the spirit that worketh in the children of disobedience." Him they serve; his wages they receive; his drudgery they perform:—slaves, miserable slaves they are, deceived, degraded, infatuated! They have "sold themselves to work iniquity" for "the pleasures of sin, which are but for a season." They have bartered their immortal souls for a sordid "mess of pottage!" True Esau! "earthly, sensual, devilish." It

is fit they should be together; swine with swine; wolves with wolves; foxes with foxes; dogs with dogs!

How can the sheep of Christ's pure, peaceful, gentle fold, be one with them even here below? How can these different natures coalesce on earth? Much less can they be one body hereafter! No, no, no! it is impossible! "Blessed are the pure in heart, for *they* shall see God." But "without holiness no man shall see the Lord."

Then, "judge me, O Lord, for I have walked in mine integrity: I have trusted also in the Lord, therefore I shall not slide. Examine me, O Lord, and prove me; try my reins and my heart. For thy loving-kindness is before mine eyes, and I have walked in thy truth. I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil doers, and will not sit with the wicked. I will wash mine hands in innocency: so will I compass thine altar, O Lord."—"Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth."

And I long to be admitted within the veil of the heavenly temple, that I may be with thee, and with thy church, for ever and ever, where there is nothing impure and offensive as in this world, and where I shall be employed in singing the songs of heaven with "the ransomed of the Lord"—the true church—a great multitude, which no man can number, of all nations, and kindred, and people, and tongues, standing before the throne and before the Lamb, clothed with white robes, and palms in their hands, and crying with a loud voice, saying, "Salvation to our God who sitteth on the throne, and unto the Lamb!" "Thou, O Lamb of God, wast

slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests!"*

All our sorrows left below,
And earth exchanged for heaven!

THEOLOGUS.

Brighton, Sept. 1826.

MISCELLANEA BIBLICA.

No. II.

The King of Ammon's Crown.

WE are informed, 2 Sam. xii. 30, that the crown of the King of Ammon, taken by David on the reduction of Rabbah, weighed "a talent of gold with the precious stones." A Hebrew talent was equal to nearly 114 pounds troy, a burden far too great for the head even of royalty. Commentators have found on the subject abundant scope for their ingenuity, and devised various methods of lessening or removing the difficulty. The following extract from Hyde, (*Hist. de relig. Perarum*), both shows that such massy appendages to the throne were not unusual in ancient times, and also explains how they were sustained without crushing the head that they were intended to adorn.

"At ut corona pro solenni usu, auro et gemmis plumata, adeo gravis fuit, ut cogerentur eam de catenâ aurea supra regum capita in solio suspendere. Talem coronam pensilem habuit COSRAV PERVIZ pendentem 60 *Man* seu *Minas* eorum quarum singulæ sunt duæ *litra* seu *rotala* una. Unde absque metaphora, aliquis Persiæ rex recenter coronatus conquestus est, *quam gravis est hæc corona*, quo dicto, quasi tanti honoris indignum deposuerunt subditi. Eæ autem coronæ fuerunt

tantæ capacitatis, ut, uti interius magnam granorum mensuram, sic et exterius aliquot carminum inscriptionem capere possent."—p. 304.

"But the crown used on solemn occasions, decked with gold and precious stones, was so weighty, that they were obliged to suspend it by a golden chain over the heads of their Kings in the throne. Chosrau Perviz had such a pensile crown which weighed 60 of their minas, each equal to two litra, or one rotula, (i. e. two pounds troy.) Hence, without any metaphor, a certain King of Persia, recently crowned, uttered the exclamation, *How heavy is this crown!* an expression, for which his subjects deposited him as unworthy of regal honour. Those crowns were capacious enough to receive a large measure of corn within, and to afford room for poetical inscriptions without."

The crown of Chosrau, described in this passage, strikingly corresponded, it should seem, with that in question, especially in respect to weight. What then is to hinder us from concluding, that the crown of the King of Ammon was a similar pensile crown? What indeed, unless it be found in the phraseology of the sacred text? Here, however, appears no obstacle. "And he took the crown of their King from over (*לְעַל*) his head—and it was placed over (*וַיִּשָּׂא*) the head of David." The Hebrew particles are as currently used in the sense here given, as in that assigned to them in the common version. There appears no specific indication, that this ponderous insignia was ever worn as an article of dress. H.*

The Pygmies.

BIBLICAL DISCUSSION AT A ROYAL TABLE.

While Cameron was in England, during the reign of James I., he

* Rev. vii. 5.

went one day, accompanied by his illustrious pupil, Bochart, to Whitehall, where the King was accustomed to dine in public. To furnish subjects for pious conversation on those occasions, a chapter of the Bible was usually read. The chapter of that day was Ezekiel 27th. When the reader came to verse 11, his Majesty inquired, why in some versions, for instance Aquila and the Vulgate, *Pygmies* were there represented as keeping the towers of Tyre. Some replied, on the authority of Ctesias, that *Pygmies* were men of exceedingly low stature, the tallest not more than two cubits, the generality not more than a cubit and half, and, consequently, the smallest not more than one cubit in height. Hence their name from *πυγμα*, a cubit. The Tyrians, they said, employed these as a military guard, to show that they needed none at all, and despised the assaults of besiegers; like the Jebusites, (2 Sam. v. 6,) who set the blind and the lame on their walls in defiance and contempt of David. One remarked, that from a sense of their personal weakness, and by continual warfare with their agile enemies; the cranes, for whom they were scarcely a match, the *Pygmies* had become very alert and dextrous, and were therefore more fit for a military watch, than men of prowess who were apt to despise dangers. Some, on the faith of Ctesias, observed that the *Pygmies* were skilful archers, who though incapable of effecting much by manual force, could inflict tremendous destruction on the conductors of a siege. These expositions were deemed unsatisfactory, because such eighteen-inch men were, after all, suspected to be mere fabulous personages.

Others came nearer the truth, observing, that the Hebrew word גמדיים, *gammadim*, and that

the Gamadeans were a people of Phœnicia, expressly mentioned by Pliny, (lib. 2. cap. 91) who, as neighbours, would naturally be employed at Tyre. Aquila and others, they proceeded, instead of retaining, translated the name into Greek, by the equivalent *πυγμαῖοι*, which being ambiguous, might be applied either to them or to *Pygmies*; just as the *sea of Edom*, means either the sea of Idumæa, because it flows by its confines, or the red sea, because Edom, a name of Esau, signifies red. Still a doubt remained, because Ptolemy, Strabo, and other ancient geographers, make no mention of a people called Gamadeans; because the best editions of Pliny read *Gamales*, instead of *Gamadæi*; and because it is improbable that so close a translator as Aquila would have rendered the proper name of a people well known in the east, by a mere appellative.

At length Cameron, who was not unknown at court, was required to give his opinion. He modestly replied, that so far as appeared to him, the Hebrew *gammadim* might be fairly rendered *pygmies*, because both terms were derivatives from roots, signifying the cubit or fore arm; but that, instead of referring to the stature of the people, they rather expressed the muscular vigour of their arms: thus a pugilist is denominated *πυγμαχος*, *pugnacious*, as fighting with a brawny fist (*πυγμα*). Of the same derivation, he remarked, is the Latin *pugno*, to fight, and *pugna*, a battle, because, whether in the games, or in serious warfare, such conflicts require a nervous and firm articulation of the fore and back arm. Hence, both Greeks and Latins denominate military force, a *military hand*, *manum*, because a contest must be maintained by manual effort; and *παρρησιαι*, *bold hand*, is applied to a daring, war-

like person. "Thus among the Greeks," added Cameron, "a pigmy was equivalent to the French *homme de main*, and the English *arm-strong*."

This explanation his Majesty approved, and Cameron was proceeding to confirm by farther illustrations, when a favourite buffoon, throwing himself suddenly at his royal master's feet, attracted the whole attention of the court, and threw the learned divine into irrecoverable embarrassment. It happened that *Arm-strong* was the name of this buffoon. He broke out into rapturous plaudits, and thanks to Cameron, for having established, by prophetic authority, the antiquity of his name; he taunted the nobles, that not content with genuine nobility, they aimed at showing a pedigree farther back than the days of Codrus, or Chronos, or even the Titans; and he facetiously challenged some present, who were far gone in that disease, to a contest *with him*, for the antiquity of their respective families. "Thus," adds our author, "jokes and laughter took place of serious discussion, and regained possession of an apartment by long and daily use devoted to banqueting."—*Morinus de Bocharto et ejus scriptis apud opera Boch. fol. 1692.*

H.*

DR. J. P. SMITH ON THE RELIGIOUS OPINIONS OF THE SWISS DISSENTERS.

(To the Editors.)

GENTLEMEN—It is with reluctance and pain that I yield to the sense of duty in addressing you on the subject of the Letter from a young Female, inserted in your last Number, p. 554, *professedly* "as a specimen of the doctrine taught" by the persecuted and exiled dissenters from the established church in the Canton of

Vaud. The exertions which many friends of religious liberty in this country made, for the relief of those worthy sufferers, by no means commit us to the approval of all they have said or done. We have contributed to their aid, believing, on abundant evidence, that they are suffering for the sake of Christ and a good conscience, but not supposing them to be immaculate or infallible. On the contrary, we seem to lie under a stronger obligation of using whatever means are in our power of calling the attention of those excellent persons to any serious errors, or apparent tendencies to error, which may have insinuated themselves into their minds, or their strain of preaching. This is the part of christian friendship. Human infirmity, and the devices of the great seducer, are never inactive in the production of evil; but most especially are they to be guarded against at seasons of a remarkable revival of religion. The history of the Reformation, and of other memorable epochs in the influence and effects of the Gospel, abundantly prove the necessity of this caution. "It has been a common device of the devil," says that prince of divines President EDWARDS, "to overthrow a revival of religion, that when he can keep men quiet and secure no longer, then he drives them to excesses and extravagances." It has been by this means chiefly that he has been successful, in several instances, to overthrow most hopeful and promising beginnings. Yea, the principal means by which the devil was successful, by degrees, to overthrow that grand religious revival of the world in the primitive ages of Christianity, and in a manner to overthrow the Christian Church through the earth, and to make way for the great Antichristian Apostacy, was to improve the indiscreet zeal of Christians, to

drive them into those three extremes of *enthusiasm, superstition, and severity towards opposers*; which should be enough for an *everlasting warning* to the Christian Church. The errors of the friends of the work of God, and especially of the great promoters of it, give vast advantage to the enemies of such a work. Indeed, the enemies of religion would not know what to do for weapons to fight with, were it not for the errors of its friends. Besides, in *real errors*, things that are truly disagreeable to the rule of God's word, we cannot expect the divine protection, and that God will appear on our side, as if our errors were only supposed ones. Since, therefore, the errors of the friends and supporters of such a glorious work of God are of such dreadful consequence, such persons ought to be exceedingly circumspect and vigilant, diffident and jealous of themselves, and humbly dependent on the guidance of the GOOD SHEPHERD.*

It would be improper to regard the letter of an unknown young woman, who, though truly pious and worthy of great Christian esteem, may be very incompetent to be an unexceptionable witness in this case, as a correct "specimen of the doctrine taught" by a considerable number of persons. Very probably those persons may differ in their respective views, on the subjects referred to. But, unhappily, I have other reasons for apprehending that those errors do exist, and are propagated in the neighbourhood of the Canton of Vaud. I have addressed repeated and most earnest entreaties to some of my esteemed friends in that neighbourhood, who are prominent as preachers and writers, that they would give to these subjects a renewed and scriptural

examination: and I have not reason as yet to hope, that further remonstrance is needless.

I. In the letter of the Swiss young woman, replete as it is with the indications of genuine religion, I fear there is latent, under the laudable intention of exalting the divine word, a principle of treating, as useless and pernicious, all science and literature, and in particular, the theological writings of the wisest and best men not inspired. Very little reflection might convince any one of the unsoundness and dangerous tendency of this principle. To those who had not the means of any other instruction, it is undoubted, that in millions of happy instances, the reading of the Holy Scriptures alone, and that often in very defective translations, has been blessed in the highest degree: yet even they can hardly be supposed to have enjoyed a perfect immunity from misapprehension and misinterpretation. But for persons *who have the power of* availing themselves of the sanctified gifts and talents, which have adorned the true church of Christ, in all ages and among all communions, to despise them, and to confine themselves to the *exclusive* reading of their vernacular Bibles, is, I fear, likely to betray into many errors in doctrine, spirit, and practice. It is, indeed, a glorious fact, that in the very worst versions, and the most faulty editions, the great essentials of Christian truth shine forth with a lustre which cannot be repressed, and which, under the blessing of the Holy Spirit, are "able to make wise unto salvation;" but it is self-evident, that we cannot understand the general design of several of the books of Scripture, and still less can we ascertain the genuine meaning of particular passages innumerable, (though confessedly of minor importance,) without the lights afforded by an

* Thoughts on the Revival of Religion in New England: 1742. Works, vol. vi. p. 116.

acquaintance with the idioms, allusions, and antiquities of the Hebrew people; and this acquaintance is to be derived only from the study of appropriate books, or from equivalent oral instruction. The principle against which I remonstrate, would forbid preaching and all other human instruction, as well as human writings. Yet it is remarkable, that the persons who maintain, or at least countenance, that principle, are seldom backward to print and circulate *their own* writings. Too often, indeed, their declamation against the reading of human works is apparently aimed at the writings of some of the most holy and judicious authors, the study of whose works would lead, not to the undervaluing and neglect of the Bible, but to its just exaltation, by causing it to be read with more intelligence, its doctrines to be placed in the clearer light of comparison and evidence, and its practical tendency to be more deeply impressed on the heart, and exemplified in the temper and conduct. I must acknowledge my apprehensions that the indiscreet persons whose influence *shows under* the simplicity of the good young woman's letter, are unfriendly to the circulation of such books as the "Essays on the most Important Subjects in Religion," by the late Rev. THOMAS SCOTT;" a work eminently adapted to counteract the tendency to enthusiasm and unscriptural confidence, which has, to our extreme grief, shown itself in the scene of the recent revivals of religion in Switzerland. A French translation of this inestimable work, by one of the pastors in the Canton of Vaud, Monsieur Burnier *has been lately published at Lausanne.*

But the principal reason of my addressing this letter to you, is the avowal, in the young person's letter, of the dogma, that no person has TRUE FAITH who has

not ASSURANCE of his or her own salvation through the blood of Jesus Christ. That such assurance is a proper *fruit* of faith, and that the attainment of it is the *duty* of all real believers, I firmly believe; but to hold that it is essential to sincere and saving faith,—that the specific act of faith consists in my believing that "pardon is mine, grace is mine, Christ and all his spiritual blessings are mine;" and that, in preaching the gospel, we are to exhort and require all persons, who manifest a concern for their salvation, to believe forthwith this appropriating proposition, without waiting for any evidence of the sanctifying operations of the spirit of God upon their souls; to hold and promulgate these notions, appears, to my most deep and serious conviction, the readiest of all ways to betray the souls of men into present delusion and eternal perdition, and that, therefore, this is to be numbered among the most dangerous of all the errors that have ever been brought in, by satanic artifice, to poison the church of Christ.

I cannot pursue this alarming topic further, but must hope to make it the subject of another communication. J. P. S.

Oct. 1826.

ON THE PROPRIETY OF CULTIVATING AN ACQUAINTANCE WITH THE PRINCIPLES OF NONCONFORMITY.

THE present age is distinguished by its philanthropy. The benevolent feelings of the human mind are called forth into energetic action. The "walls of partition" which have so long opposed the diffusion of christian charity and brotherly love, if not levelled with the dust, have, at least, received so many breaches, as to threaten, at no distant period, their utter demolition. The disciples of Christ, although dif-

fering on minor points, are to be seen uniting in one mighty body, and directing all their energies to one glorious end. Different parties are ranged under the same banner; prejudices have, in a great degree, vanished away, and love and harmony bind in silken cords the followers of Jesus. The prospect is truly delightful. It is a relief to the mind, after contemplating the bigotry and prejudice of past ages, to behold the full flow of christian feeling which is now exhibited, and to reflect upon the unanimity which prevails, on many subjects, among the different portions of the church of Christ. But the best things are liable to abuse; and there is danger of candour and liberality degenerating into mere indifference, on points which, although not essential to salvation, are nevertheless of great importance. It is not necessary that, while we give the right hand of fellowship to Christians of all denominations, and welcome to our hearts, as brethren, all who love the Lord Jesus Christ in sincerity and in truth, we should abandon our principles, or become insensible to their powerful claims. In looking abroad upon our various churches and congregations, how many do we find who have scarcely ever thought upon the subject of nonconformity, and are totally ignorant of its peculiar characteristics. They may be Dissenters from education, or from a variety of adventitious circumstances; but they are not Dissenters *from principle*. They range themselves under the standard of nonconformity; but, if asked, they can hardly tell the reason why: and as to giving a satisfactory exposition of their principles, or reasonable grounds for their conduct, it is altogether out of the question. Now it is very obvious that such a state of things ought not to exist. If the principles of nonconformity are of so little im-

portance as to be unworthy of investigation by those who profess them; if it be a thing of so indifferent a nature as to render it altogether unimportant whether its true grounds be understood or not, surely it becomes such individuals to consider whether they are not guilty of a sectarian spirit in separating from the Establishment of their country. For if there is no good end to be answered by the separation, then would it not be prudent to return to the bosom of the "Mother Church," and confess their folly and ingratitude in leaving its communion? But if the subject involve in it considerations of the highest interest; if the question be, whether we are to obey God rather than man, whether we are to admit human authority to dictate to us in matters of religion, and whether we are to act according to the monitions of our conscience, or follow the prescriptions of fallible men like ourselves, on subjects which relate to the soul and eternity; then does it argue an inexcusable negligence, and a criminal indifference to the interests of truth, if we refuse to examine into the true nature of the principles which we profess, and use no efforts to satisfy our reason and our conscience, as well as our feelings, as to the propriety of the conduct we are pursuing. That these important points are involved in the question, every conscientious Dissenter must admit; and if such be the case, then the subject is not of so indifferent a nature as some may be ready to imagine. The principles of nonconformity did not spring from the heated and distempered imagination of some wild enthusiast; they did not take their rise from a malignant hostility and deep-rooted aversion to the established system. They are neither the production of the hot-bed of fanaticism, nor the offspring of hatred and malice.

The great fathers of nonconformity were men of sound and vigorous judgment, of strong and commanding intellect, of enlarged and liberal views, of profound erudition, and of sincere and ardent piety. Their character and their motives are placed above suspicion. But they felt and acknowledged the paramount claims of conscience, and they acted in conformity with their convictions. They were men of peace, but they would not sacrifice truth for its preservation. Though separatists, they were not schismatics. They resigned their connexion with the Establishment, only when they could no longer, with a clear conscience, maintain it. They did not seek for faults; they did not search out reasons to justify an unnecessary secession. They were absolutely compelled to withdraw themselves, and were driven, by the strong hand of power, from their pulpits and their flocks. Those holy and devoted men, for whom we profess such high admiration, were not a body of envious, dissatisfied, and ambitious individuals, endeavouring to spy out every imperfection in the church to which they belonged, or wishing to carry every thing their own way; and then, because they were disappointed in their aims, and baffled in their efforts, dissolving all connexion with that church, and forming another distinct body, of which they were to be considered the heads and leaders. No; they were holy and devoted men of God, anxiously concerned for the souls of their fellow-creatures, and abundant in their labours for the glory of God; and although, as the issue proved, of firm and uncompromising integrity, they were men of conciliatory spirit, of christian meekness and kindness, and would go to the utmost lengths which conscience and the word of God

would warrant, in order to live in peace with all men.

And yet these individuals felt themselves bound to leave the communion of the church in which they occupied an official station; and so important did they consider the question at issue, that rather than submit to human authority in matters of religion, rather than allow the principle of the right of any mortal to lord it over the church of which Christ is the only head, they voluntarily submitted to privation and distress, poverty, persecution, and imprisonment. In numerous cases they abandoned all their worldly possessions; and chose to cast themselves on the providence and goodness of that God whom they served, and whose honour they so nobly vindicated, rather than retain their livings at the expense of truth and sincerity.

Now, if such men as these thought their principles of so high importance, as to justify the severe and costly sacrifices which they made in order to maintain them; if they, so far from thinking them of an indifferent and unimportant nature, were willing to forego the comforts of life, to submit to suffering and reproach, and even, if called upon, to death itself, rather than abandon the cause of truth which they had espoused; surely it is the bounden duty of all who profess to imbibe their sentiments, and to follow their example, to investigate this interesting subject, and not to rest contented until they have satisfied themselves of the truth and reasonableness of the principles they profess, and until they come to a clear and full understanding of the question, in all its varied, comprehensive, and important bearings.

The design of this paper is not so much to explain the principles of nonconformity, as to awaken

attention to the subject; not so much to describe the fair proportions and beautiful harmony of the system, as to induce those who have hitherto been careless and unconcerned spectators, (although professed admirers,) to examine its firm foundations, and to mark its strong and impregnable bulwarks; and if, in any instance, this effect should be produced, the object of the writer will be gained.

*Kingsland Road,
Oct. 1826.*

J. K. K.

A MONUMENTAL HINT TO BANKRUPTS.

(To the Editors.)

GENTLEMEN,—It is much to be deplored, that in our great commercial bodies there is found a large class of individuals who have not learned to distinguish between legal obligation and moral duty, and who, when absolved from the obligations of law, by a decision in the Insolvent Debtors' Court, or by the process of a commission of bankruptcy, engage again in trade, and acquire wealth, not for the benefit of their injured creditors, but for their own personal indulgence or family aggrandizement. I will not occupy your columns by exposing the turpitude of such conduct, but beg to introduce an instance of a more honourable and righteous procedure.

Spending a few hours in the town of Huntingdon, I was attracted by a monumental tablet

on the chancel end of All Saints Church, opposite to the High Street, bearing a long but defaced inscription. Having with some difficulty deciphered it, I thought it worthy of transcription, as affording a very salutary hint to many in the present day; and for its greater usefulness permit me to solicit its insertion in your miscellany.

This Monument
is erected

to the Memory of Thomas Jetherell, late
of this Town,

Maltster and Corn Merchant,
who died the 22d of June, 1774.

He was an example of piety during his life, and of honesty at his death, for though a bankruptcy brought his character for a while under a cloud, his religion inspired him with sentiments at last to dissipate it, by bequeathing all his after-acquisitions, which were considerable, to his creditors, to whom alone his conscience could determine them due, that if he had scandalized the world by some miscarriages, he hath instructed it by repairing them to the uttermost of his power. Who chose rather to leave his relations in want, than to transmit to them a patrimony of malediction, and to give them an example of equity rather than the fruit of injustice.

"Go thou, and do likewise."

I was happy to learn that some of the inhabitants of this neat little town propose to raise a subscription to repair a tablet, which celebrates the influence of principles that, I am gratified to add, have preserved this place from those commercial failures which have involved so many towns of the empire in alarm and ruin.

I am, Gentlemen,

VIATOR.

ORIGINAL LETTERS.

XXV.—*The Rev. John and Mrs. Mary Fletcher, of Madeley, to John Thornton, Esq.*

Madeley, July 24—82.

DEAR SIR—Your kindness to John, Mary, and Nathaniel, has filled us with joy and thankfulness. The rich present, by a strange attraction, drew the hearts

of John and Mary to the footstool of the Author of every good gift, and we asked, with tears of admiration, that your seed sown, might produce a spiritual and temporal harvest for you and yours. Nathaniel was wanting to our little eucharist; the golden shower reached him the next day; a serious

sister of his was just come to see him, and she bore my Mary's part in his joy. I waited two or three days to enclose his thanks with mine in this sheet, but he is gone to communicate his joy to Mr. Halton, and to take his directions about going to Wales; whence (if not from here) he will date his thankful acknowledgments. The cloud which hangs over London, is a picture of that which hangs over the nation. Blessed be God, some of Abraham's children plead yet with the Lord to turn away wrath from this island, and a few righteous, mourning Lots, keep yet off the judgments which threaten Sodom the great. Were it not for them, and for such, all the plagues which have befallen Babylon and Ninevah, would soon befall Rome, London, and Paris; for those great cities are only squares of mystic Babylon, where lives the scarlet whore, where corrupt and bastard Christianity sitteth as a queen. My wife and I are much led to look for what St. Paul calls, *the blessed hope, and the glorious appearing of our great God and Saviour, Jesus Christ; who will come with his triumphant church; to set at liberty the militant, to be glorified in his saints, and admired in all them that believe.* We sometimes anticipate our resurrection bodies; and it was well we had them not in reality the other day, for we would have rushed into your apartment, and you might have been frightened by the apparition of John and Mary, expressing their thanks at your feet, and praying that you might have the lot of rich Abraham in the renewed earth. John and Mary thank you, Sir, for your good epigram upon their union. Had John relished Martha's doctrine, Mary would soon have converted him to that of St. Paul, for if she had rivals, she would eclipse them all in his eyes; and next to the two Comforters (Christ and the Spirit) the other best gift of God to his unworthy self, as she helps him both in spirituals and in temporals. He cannot sufficiently admire the goodness of Providence in reserving such an help-meet for his old age.

Your moral counsels in verse contain much in a few lines; when John was abroad he wrote a little French Poem, since published; give him leave to transcribe some lines of it; the article where he addresses the rich, he wrote for the *French*, not to the Thorntons. The evangelical part of the poem is on the address to philosophers, and to the clergy, and he thinks, with pleasure, that you have given him the hint of the

directions he gives to the rich among the French. But if you make a good use of the blessings of Providence, you ought to remember that you have nothing but what you have first received. That we may all, to the Redeemer's glory, make a better use of all our talents, is the prayer of, Dear Sir,

Your obliged, devoted Servants,
JOHN AND MARY FLETCHER.

XXVI.—*Rev. John Newton to John Thornton, Esq. London.*

Olney, y^e 27 April, 1776.

MY DEAREST SIR—Your obliging favour of the 25th, coming about the usual term of my writing, I return you immediate thanks for it, and for the inclosed note. I should not have much leisure for writing next week, as I preach at Collingtree on Wednesday, expect Mr. Venn on Thursday, and on Friday or Saturday go to Bedford and Yelling. The following week, that is on the 13th of May, I expect Sir Harry Tre-lawney here, with Mr. Rose.

I think the names of Paul Bass, Capt. Bales, and John Davison, which you mention, are new to me. I thank you for the trouble you took in transcribing the letter, which is indeed a very good one. It is confirming and comforting to see how the same Lord teaches the same leading truths to all his children, however differently situated in life. A seafaring life affords a very instructive and easy allusion to the spiritual voyage. When the wind and weather are fair, it is pleasant sailing; and the storms and changes after arise, yet the Lord, in his good providence, preserves many a vessel in the midst of a thousand dangers and hindrances, and guides them safe to the desired haven. In spirituals, not one of whom he undertakes the charge shall be cast away. Though many are, for a season, sorely tempest tossed, but a word from him in the time of need, can make the storm a calm.

I quite agree with you in thinking that they who admire the Lord's goodness and grace in Luke Hayward, in the station in which the Lord has called and maintained him, should be very-cautious how they attempt to move him out of it. Faithful witnesses are much needed, and may be greatly blessed in the army. The poor soldiers have but few helps or opportunities—they corrupt one another, and are hardened in sin by the example of their officers. Here and there the Lord places a servant of his amongst them, and though flesh and blood might

desire a more quiet way of life, and to be freed from the command of others, yet I shall be glad to hear Mr. Hayward perseveres in preferring usefulness to his brethren, to any pleasing prospects that may be made him. And if you continue to think that, upon the whole, he is best where he is, it is probable your advice would help to keep him steady. When things are done, I endeavour to see the Lord's will in them, and to hope the event will be right; but I was rather sorry when Mr. Scot left the army; I questioned whether he was not mistaken, though he meant well, in thinking himself indispensably called to preach publicly. I thought he might, by treading in the steps of Col. Gardiner, have been very useful in a course of time, both to officers and soldiers; I trust the Lord has blessed him, and made him a blessing, since he has worn a black coat, for he is gracious to his people, though they may sometimes mistake their path. But his permission does not justify the propriety of every measure they adopt. And I think none ought to move from their callings, without being well satisfied that the pillar and cloud goes before them.

After Lord D.'s disappointment about Halifax, I think he can hardly be refused any thing (especially a small thing) he may think proper to ask, and I hope he will not hesitate to use his interest in favor of Mr. Rowlands. I find many professors affect to speak with indifference, or rather contempt, of his Lordship, which I am sorry for. If they knew him, and knew themselves better, they would not talk so. They have neither knowledge of his situation, nor candor of spirit sufficient to make due allowances. I believe, indeed, that he does not do all he might in espousing and forwarding the Gospel cause, but surely they who think him able to do every thing they wish are mistaken.

I am much obliged to you for accepting my petition in behalf of the poor man. If I can give him notice in time, and he can go up directly, he will probably be waiting for you on Tuesday. I shall give him a line to Mr. Crawford. The case of the late Duchess of Kingston, and many others, shows that they who live without God in the world and make light of his commandments, though they may have a smooth interval, do but prepare sorrow for themselves. If the papers may be credited, she is within a possibility of being un-ladied, after having been un-duchessed. If this should be the event, and the will of the

Duke likewise be set aside, she would exhibit a remarkable instance of the vanity and instability of worldly grandeur. The fear of the Lord is the beginning of wisdom, and his grace is exceedingly valuable, even in a temporal view, as the only prevention from those innumerable evils into which the indulgence of unsanctified passions is liable to plunge us continually.

I am glad to hear that the journey prov'd favorable to Mr. Wilberforce, and pleasant to all the party. If he should be willing some time to take a journey to Olney, we should rejoice to receive him, and the same company that went with him this time. We would have the house clear of other guests if possible, when we have expectations of such a visit. I wish my bishop's acquaintance with you may prove for his good. If your dozen visitants were rather a cross and interruption to you, I imagine they would be pleasing enough to him. He has behaved with kindness to me, and I feel a love for him, and therefore pity him. He likes a decent clergy, but I am afraid has no idea of any thing further. Alas, they who get no more by the Gospel, than jurisdiction, profit, and worldly honor, have a poor all; may the Lord give them to see the things belonging to their peace. I shall be glad if my letter to Richard may have any good effect. Have been interrupted several times in writing, but have somehow reached the bottom of the paper. I preach a funeral sermon to-morrow for a young woman, the third of my people who have been removed within these few weeks. I ought not to be sorry that they are safe out of the reach of storms, yet I feel as if bereaved. But I trust now and then one is called to supply their places. It is all in the Lord's hands, with whom I desire to leave it. Blessed be his name, unworthy as I am, he has not suffered me to labor altogether in vain. O for a good day to-morrow. You and yours are much upon my thoughts, particularly at the close, and on the beginning of every work. Though the world lies in the wicked one, and is drowned in dissipation, he knows them that are his, and is near to answer their prayers. I beg my best respects, with Mrs. Newton's, to Mrs. Thornton. Mrs. Unwin desires me always to mention her. I am, with the most affectionate respect and gratitude,

My dear Sir,
Your most obedient and obliged Servant,
JOHN NEWTON.

POETRY.

ON READING THE EPITAPH OF THE MARTYRED COVENANTERS
IN THE GREY-FRIARS' CHURCH-YARD, EDINBURGH.

How holy is the ground! some spirit near
 Wafts light its plume, and whispers to the ear!
 Beneath the spell, a stranger, awed, I pause,
 And bless their shades who bled in such a cause!
 How mean the warrior's urn, the statesman's bust,
 The poet's wreath, compared with this rich dust,
 Here huddled from the scaffold's reeking pile,
 Where holy sternness first was seen to smile;
 Where the bold courage of the battle-field
 Showed that beneath the axe it could not yield;
 Where mid the city's yell and rabble's cry
 The spirit of the mountains could not die;
 Where the bright flame, which caught from hill to hill,
 Among the martyr's ashes lingered still!
 Could not such greatness turn the accuser's dart?
 Could not such virtue melt the despot's heart?
 No! and e'en now, when clamour should have fled,
 (The tyrant and the victim with the dead,)
 The sceptic-witling points his carping jest,
 And libels while he pities the oppress.
 Nor let the wizard genius of the age,
 Whate'er the magic which invests his page,
 Presume that wanton slanders may be hurled
 'Gainst those of whom unworthy was the world.
 Vengeance belongs to God, He knows his own,
 And cites th' unknown defamer to his throne.
 Who wrong his saints his justice cannot flee;
 Their foes are his, "why persecute ye me?"
 And is this humble stone, this humbler verse,
 All that a nation offers to rehearse;
 Zeal so heroic, courage so sublime;
 This lone memorial for all future time.
 Spirit of Knox! behold Edina's cost
 Of wealth, art, genius, for her martyr host!
 One of a tribe long harassed thro' the earth,
 Yet glorying in that spurn'd and branded birth;
 No tablet graves, no trophied pillar rears,
 He gives, can only give, heart-swelling tears!

Leeds.

R. W. H.

SONNET ON A BEAUTIFUL LAKE, SECLUDED FROM HUMAN
HABITATIONS, AND BURIED AMONG LOFTY MOUNTAINS.

Why pleases well this scene? Not that yon heights
 Rise with the pomp of Alpine majesty;
 Nor that this peaceful lake and azure sky,
 Swim in the sheen of summer's strongest lights.

Not that yon waterfalls their music pour,
 And Iris arch, while they new valleys make;
 Nor that these waves from out each flowery brake,
 Like gladsome things gambol around my oar.

No! but that man has not defiled this scene!
 The tempest of his passions may not mar
 Thy lilled border, nor thy face serene,—
 The discord of his follies cannot jar
 Thy soft and pulsing music! Could my boat
 In such unearthly calm for ever float!

Leeds.

R. W. H.

REVIEW OF BOOKS.

The Christian contemplated, in a Course of Lectures, delivered at Argyle Chapel, Bath. By William Jay. 8vo. pp. xxxii. 306. Hamilton. Price 12s.

THE character of Mr. Jay, as a preacher, is so well known, and so highly appreciated, as to require no commendation from our testimony. In no instance that has ever come under our notice, is the peculiar manner of the preacher more distinctly and unequivocally transferred to the author than in his published discourses. If any one ever heard Mr. Jay, especially in his more felicitous efforts, it would be impossible for such a hearer to dissociate the intonations of his voice, and the touches of melting appeal, or caustic severity in the oral discourse, from the oracular aphorisms, the terseness, the elaborate condensation, and the almost epigrammatic point of the written sermon. We are not sure that the recollections of such a preacher are favourable to very impartial criticism, when the discourses which have produced high excitement, and are remembered with spiritual profit, are subjected to the calm and sometimes frigid investigation of a reviewer. We are not ashamed, however, to avow our own partialities, because they result from some of the most sacred associations which it has ever been our privilege to cherish. We have heard preachers who have powerfully excited us at the time, by their reasonings or their appeals; but the effect has been temporary, from the want of definiteness in the impressions and recollections that were produced. But in the sermons of Mr. Jay there is distinctness without confusion, precision without affectation, diffuseness without redundancy, and variety without the

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violation of unity. He is not an argumentative preacher, as far as that term conveys the idea of *discursiveness*; still there are compressed reasonings and arguments perpetually interwoven in his expositions of doctrine and his statements of duty. If the process of thought be not developed, the materials are always supplied. The style, both as to sentiment and diction, is chiefly *topical*; and hence its brevity, its occasional quaintness, and its too frequent display of antithesis. But, on the other hand, there are qualities of the highest order in the originality of his portraitures, the fidelity of his representations, and the simple and impressive exhibition which he makes of the various portions of scriptural truth that are brought under consideration.

These remarks apply generally to the discourses of Mr. Jay, and might be amply verified by the interesting volume before us. On comparing it with the first two volumes which he published many years ago, it will, in point of composition, be found, in many respects, inferior. We should imagine that on none of his subsequent writings has the author bestowed half the care and revision which those discourses exhibit. But if, in the present volume, there is less of elaboration, there is more simplicity; if there is less elegance, there is more of that ease and nature which characterise the ordinary instructions of the pastor; and we shall now proceed to a brief notice of its various and important discussions.

The author commences with a preface of more than ordinary length. It contains some admirable remarks on *preaching* and on *preachers*, and might be considered

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as a *concio ad clericos*. Indeed, we could not help fancying that its best and most remarkable passages had been the *materiel* of a few ordination-charges, and could easily imagine the effect produced on such occasions. In a graphic and highly characteristic sketch of the Antinomian and Hyper-Calvinistic classes, he has the following excellent and most pertinent observations.

"These desperate adherents to something not easily fixed and definable in sentiment, but always accompanied with a spirit as well known and invariable in its operation, as any of the laws of nature; are, in spiritual things, what some discontented zealots are in political; and as the latter render the cause of rational liberty suspicious and despicable, so the former disserve and disgrace the cause of evangelical religion—They are gospel radicals. They are not always even moral; they are never amiable. They neither pursue, nor think upon the things that are lovely and of good report. They set at nought all sacred relations, proprieties, and decencies; while many of them abandon family worship, and leave their children without any attempts to bring them into the way everlasting, not knowing but they may be some of those against whom God 'has sworn to have indignation for ever,' and not daring to go before Him, or to be profane enough to take the work out of His hands. Self-willed are they; self-confident, presumptuous, censorious, condemnatory of all that are not initiated into their temper and exclusions. They are the blood-hounds of orthodoxy, and can scent unsoundness afar off, and never let go their prey. With regard to their ministers, they are not learners, but judges; and often make a man an offender for a word. In hearing, all is fastidiousness. Appetite has given place to lusting. They go to the house of God, not for wholesome food—they want something to elevate and intoxicate. The preacher is nothing, unless he can make them drink and forget their duty, and remember their danger no more. Their religion is entirely an impersonal thing, any further than as it consists in belief and delusion."—pp. v.—viii.

"Now we are willing to concede that all those from whom we occasionally hear complaints, do not go into these lengths; and we are persuaded that were these worthier individuals perfectly informed concerning the men we have very truly but inadequately sketched, they would exclaim, 'My soul, come not thou into their se-

cret; and mine honour, to their 'system' be not thou united." Yet they sometimes murmur, as if in sympathy with them; and borrow their language, unconsciously whose technicality it is; and are in danger that their good should be evil spoken of. To be strenuous for evangelical preaching is commendable; but they view the desideratum in too confined an import. They think it, if not improper, yet needless, for a minister to inculcate many things which he must feel to be binding upon him. 'Oh!' say they, 'the grace of God will teach people all this.' The grace of God will incline, and enable us to do all this; but it is the Bible that teaches. This contains all our religious information; and we only want to be led into all truth. The sacred writers never left these things to be taught by the grace of God without instruction. They never intrusted them to *inference*. They particularised and enforced them. There is not one of Paul's Epistles, a large proportion of which might not have been spared as impertinent, upon this plea; for as surely as the former parts lay the foundation doctrinally, the latter labour to build us up on our most holy faith. But these would restrain a public teacher from the extensiveness of the Gospel itself; and oblige him to hold forth Christianity only in the first rudiments, not in the advanced science. They would confine him to a kind of abstract inculcation of a small class of principles; which principles are, indeed, unspeakably important, yet lose much of their importance itself, by being unaccompanied with certain alliances, and developments, and applications. Yea, they would not willingly allow him to do more than constantly iterate from Sabbath to Sabbath, a few well-known and favoured sentiments, in a manner the most undeviating, and in phraseology the most hack-nied. They prefer a scheme of divinity drawn up by some fallible fellow-creature, to the Scripture at large, which, like God's other works, no one can perfectly systematize; but in which, as in nature, we have, instead of mechanism, infinite freshness, and richness, and variety, and irregularity: that is, order beyond our reach. They are sure, if not to oppose, yet not to aid; if not to stigmatize, yet not to censure and applaud any attempt, the preacher shall make to extend the views of his hearers; to improve their understandings; to lead them through the whole land of Revelation in the length and breadth thereof: in a word, to do any thing that would follow up the recommendation of the Apostle, 'Leaving therefore the principles of the doctrine of Christ, let us go on unto perfection.'"—pp. viii. 10.

In a subsequent part of the preface, Mr. Jay vindicates those

preachers who, regardless of what some might term the *dignity* of the pulpit, have no anxiety about avoiding "little faults in seeking to secure great impressions." It is unquestionably true, that a mind deeply impressed with the importance of divine truth, and the responsibility of the ministerial office, will not exhibit the character of finical nicety and fastidious delicacy; but, intent on great things, the preacher will seek to "deliver his soul" with all fidelity and simplicity. But this is compatible with a wish to avoid "little as well as great faults." If they are *faults*, whatever may be their character, they should be guarded against: and we are confident Mr. Jay would not desire that his authority should be employed to sanction *any* species of impropriety. All the commanding and effective qualities for which he pleads, may be secured without either "faults" or apologies for them. But we perfectly agree with him, when he asks, "What is every other commendation of a preacher, if he be useless, unimpressive, uninteresting?—what is it that nothing is complained of, if nothing is applauded? (we would say commended)—what is it that nothing offends, if nothing strikes?—what but a fault is the smoothness of address, that prevents every excitement that would rend by terror or melt by tenderness?" Mr. Jay then alludes to the contrast between the "French drama, that observes all the unities, and Shakespeare, who *arrests, inspires, and enchants*." We are not disposed to question the truth of this literary, or rather theatrical illustration; but we scruple not to say, with all deference to so accurate a judge of propriety and effect as Mr. Jay, that it is more than a "little fault," in such a connexion, and on such a subject, to introduce this allusion. It is not in good keeping with the

other parts of the argument: it places two classes of topics, and two sources of excitement, in that relation to each other, which degrades, on the one hand, the "real dignity" of the pulpit, by comparing the effect of its exhibitions with the impressions produced by the drama; and, on the other hand, *tends* to the indirect and virtual commendation of those "arresting, inspiring, and enchanting" amusements, which needed no additional attraction, even from an incidental reference like this, unaccompanied, as it is, by any remark which might modify the impression it is calculated to produce. We are sure that Mr. Jay never for a moment designed to lessen, in the slightest degree, the repugnance which every spiritual mind would desire to cherish and promote, in reference to dramatic entertainments.

Most admirable remarks on *simplicity* of style occur in another part of the preface, which we would willingly insert, had we not been already too long charmed by the attractions of the vestibule; though, before we leave it, we beg leave, with special earnestness, to recommend the following passage to our younger brethren in the ministry.

"In one of his charges, Archbishop Usher says to his clergy, 'How much learning and wisdom, my brethren, are necessary to make these things plain!' Could anything be more fine and judicious than this? Here is the proper direction and exertion of a minister's talents, whether natural or acquired. They are not to unfit him for any part of his office—which they may easily do, at the stimulation of vanity or pride; but to qualify and aid him the better to perform it. It is to be feared that some do not employ *their* abilities to make things plain—if they do, we can but lament their deplorable want of success. But it would seem as if their aim was to dazzle rather than enlighten; to surprise rather than inform; to raise admiration at their difficult composition, rather than with the Apostles to use great plainness of speech. Even their claim to originality often regards only the mode of representation. The ideas they wish to pass off as new,

when examined, are found only commonplace sentiments. The well is not really deep; but you cannot see to the bottom, because of their contrivance to make the water muddy. They are not really tall; and so they strain on tip toe. They have not a native beauty that always appears to most advantage without finery; and so they would make up the deficiency by excess, and complexity, and cumber-someness of ornament. He who cannot rise in the simple grandeur of a morning sun, can excite notice by the gaudy brilliancy of manufactured fireworks; and flame and sparkle down, as well as up. To notice in some respects a style that has been constructed (for it could hardly have been involuntary) so inverted, involved, obscure, difficult, half blank verse; might seem to be going out of the author's province. He leaves, therefore, others to remark, that this style, though it may be extolled by the lower orders of professional men; and half-educated artizans; and excitable youth, with a smattering of science and a bad taste; it will never obtain the approbation of the really judicious and discerning. He leaves others to remark, that it is disdained by scholars, and at war with classical purity. Lord Kaimes tells us, that in every language clearness of expression and simplicity of thought are the first marks of elegance. Milton observes, that nothing accords with true genius but what appears easy and natural when once it is produced. Agreeably to which, Addison says, that the secret of fine writing is for the sentiments to be natural without being obvious; and contends that what produces surprise without being simple will never yield lasting pleasure to the mind. Hume, in his essay on refinement and simplicity in style, comes soon to this conclusion: that it is better to err in the excess of simplicity, than in the excess of refinement; the former extreme being more beautiful and less dangerous than the latter. He observes, that the works read again and again with so much pleasure, all lean more to the one side than to the other—that it is increasingly needful to be guarded against the extreme of refinement when learning has made much progress, and good writers appear in every species of composition: as men will then be the more tempted to endeavour to please by strangeness and novelty, and so all their writings with affectation and conceits—and that simplicity may be lost, not only in subtlety, but in effort and straining; and nature and ease be buried under an artificial load of laborious diffusion."—pp. xvi.—xviii.

The lectures are twelve in number; and the following are their subjects.—I. The Christian

in Christ, 2 Cor. xiv. 2.—II. *In the Closet*, Matt. iv. 6.—III. *In the Family*, 2 Sam. vi. 20.—IV. *In the Church*, 2 Tim. iii. 15.—V. *In the World*, John xvii. 11.—VI. *In Prosperity*, Jer. xxii. 21.—VII. *In Adversity*, Eccles. vii. 14.—VIII. *In his Spiritual Sorrows*, Psalm cxxxvii. 8.—IX. *In his Spiritual Joys*, Neh. viii. 10.—X. *In Death*, Psalm xxxvii. 37.—XI. *In the Grave*, Job xvii. 13.—XII. *In Heaven*, 2 Tim. i. 10.

From each of these instructive discourses we could, with pleasure to ourselves, and profit to our readers, make copious selections. The methodical arrangements are so natural, and yet so logical; the descriptions of character, and the inculcations of duty are so faithful and impressive; and the great peculiarities of evangelical religion, in all their interesting combinations and practical uses, are so prominently and scripturally exhibited, that we can honestly commend the volume as a rich addition to a Christian's library, and as admirably adapted to promote the great interests of "pure and undefiled religion."

From the second lecture we insert the following passage:—

"The Jews had their Proseucha, oratories, or praying-houses, in secluded situations, by streams of water, and in woods, and on the sides of mountains. The Scripture more than once refers to such places. In one of these it is probable our Saviour passed the night he spent in devotion; and in one of these Paul seems to have addressed his hearers in the vicinage of Philippi. They were a pleasing and a wise provision; as persons could here indulge themselves in private devotion whenever they were prompted by disposition, and opportunity; and especially those who had scarcely any other sacred retreat. We have not such accommodations; but nature itself, during a large portion of the year, affords us advantages; and it is wonderful that persons do not oftener avail themselves of these interesting spots of retirement. We have known some who, whenever the season and the weather allowed, retired thus, to perform their morning and evening devotions. Instead of their minds being diverted, and their thoughts dissipated, by

the scenery, the works of God refreshed and impressed them, and furnished them with excitements and assistance. And there are those, now living, who, if ever they feel devout, feel it in a garden, or a field, or a meadow. The bubbling spring; the apple tree, among the trees of the wood; the rose of Sharon; the lily of the valley; the purple rising, and the golden setting of the sun; aid their communion with Him who is all in all. The sowing of the grain; the blade; the ear; the full corn in the ear; the mower filling his hand, and the binder of sheaves his bosom; the husbandman and the gleaner—all these teach them to think and feel devoutly. They love the creatures of their God, and feel them their friends; and while the herd grazes at their feet, and the sheep repose at their side, and the lambs sport in sight, a voice seems to say, 'Thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee.' They hear God in the breeze; they sing his praise in the note of the bird; they make every scene a book; every object a preacher; every place a temple."—pp. 34, 35.

Adverting to the *freedom* that may be enjoyed in the exercise of private devotion, he has the following characteristic and striking remarks.

"Here we come even to his seat: we reach the secret place of the Most High. Here we are free from the restraints we feel in public. Here we are not condemned as deceivers, or ridiculed as enthusiasts, if we prostrate ourselves before God, or pray like our Saviour 'with strong cryings and tears.' I know not why we should be ashamed to be seen weeping, yet so it frequently is—but here the eye can pour out tears unto God. Here we may sigh, and pause, and kneel a third time, 'saying the same words.' Here the mind is affected with those minute but touching recollections and peculiarities which cannot be admitted into public worship. Here we may pray for others, in a way we could not do before them, without offence. Would they abide to hear us beseech God to deliver—one of them from the love of money? Another, from a fondness for extravagance? A third, from a hateful and odious temper? Here you can lay open, with proper self-abasement, the secret workings of your own pride, or envy, or carnality. Here you may pour into the bosom of God things which you could not divulge to your dearest friend or relation."—pp. 49, 50.

The aberrations and changes exhibited in the recent history of

some who seceded from the national church, and after performing numerous strange gyrations, have revolved back again to a state of secularity and indifference, in that communion which they had for a while abandoned, must often have presented a subject for painful reflection to a thoughtful mind. It is also worthy of remark, how nearly some of those characters approximated, in principle at least, to the sentiments of a certain class of religious empirics, who, in all other respects, as to education, manner, and habits, might be supposed to be *antipodes* to such as had been brought up at our Universities, and nursed in the lap of luxurious refinement. It has often occurred to us, that in reference to both these classes, meeting, as they did, in *extremis terminis*, similar causes and circumstances might be assigned, in order to account, in some measure, for their extravagances. Of both it may be affirmed, that they commenced their public course as instructors without any correct religious education at home, or any subjection to a process of theological study, preparatory to their official engagements. A passage in Mr. Jay's sermon on *the Christian in the Family*, appears to us to present a very satisfactory account of some of the *phenomena* that at times attract the notice of the religious world.

Adverting to former times, when family religion was more attended to than in our own days, he says,

"Families were then the nurseries of the churches; and those who were early 'planted in the house of the Lord flourished in the courts of our God, and still brought forth fruit in old age.' Even the ministers of the sanctuary were commonly derived from hence; and these domestic seminaries prepared them to enter the more public institutions. And what well-defined and consistent characters did they display. And what just notions did they entertain of divine truth. And how superior were they to those teachers who,

brought up in ignorance, and after a profligate course, are suddenly converted; who, impressed before they are informed, are always in danger of extremes or eccentricities; who hold no doctrine in its just bearings, but are carried away disproportionately by some one truth, which first caught their attention; and who often continue crude and incoherent in their notions, and illiberal and condemnatory in their sentiments, through life. They were not always making discoveries, but 'continued in the things which they had learned, and been assured of, knowing of whom they had learned them.' They were enlightened, but not dazzled. They were refreshed with divine truth, but not intoxicated. They staggered not, but kept on steady in their course, neither turning to the right hand nor to the left. They were not Antinomians; they were not Legalists. None could honour the grace of God more; but they never abused it.

"Not only, therefore, would the Churches of Christ be more filled, but better filled: and though our eye is not evil, because God is good, and so far from wishing to limit the Holy One of Israel, we rejoice in the conversion of any; we reckon, and not without much observation, that the best members and the best ministers of our churches—they who, in their conduct and in their preaching, most adorn the doctrine of God our Saviour in all things, are those who are brought from pious families."—pp. 77—79.

The fourth sermon in the series is entitled "the Christian in the Church." As far as the general principles and practical advices of this discourse are concerned, they are, like the other parts of the volume, marked by the various excellencies which distinguish the whole. But there is one passage which appears to us to demand a particular notice; and at the risk of being deemed *sectarian*, though persuaded that we deserve not the appellation; or of being classed, even by Mr. Jay, amongst the "bigots," though we shall not retort the charge of *latitudinarianism*, we shall, with all frankness, state our impressions and convictions.

It is just to the esteemed author to insert the entire passage, that Mr. Jay's sentiments may not be in any measure misrepresented.

"I am aware of what I shall incur from

certain quarters; but I shall deliver myself with the firmness of conviction. It is not necessary that we should approve of every opinion or usage among those with whom we connect ourselves. It is far better in lesser matters, if we have faith, to have it to ourselves before God; and to exercise forbearance and self-denial, rather than for the sake of some trifling difference, to endeavour to originate a new party, or remain destitute of the benefits, and violating the obligations of social Christianity. We should guard against an undue attachment to any particular scheme of church policy, when, though the abettors profess to be governed by the Scripture only, and consider every iota of their system as perfectly clear and binding; others, more numerous than themselves, and equally wise and good, and entitled to the leading of the Spirit of Truth, draw a very different conclusion from the same premises. Mr. Newton, speaking of the several systems under which, as so many banners, the different denominations of Christians are ranged, observes, 'That there is usually something left out, which ought to have been taken in, and something admitted of supposed advantage, unauthorised by the Scripture standard. A Bible-Christian, therefore, will see much to approve in a variety of forms and parties: the providence of God may lead and fix him in a more immediate connexion with some one of them; but his spirit and affection will not be confined within these narrow enclosures. He insensibly borrows and unites that which is excellent in each, perhaps without knowing how far he agrees with them, because he finds all in the written word.' With regard to myself, though I have a preference, and attach comparative importance to things wherein pious men differ, yet there is no body of Christians, holding the Head, with whom I could not hold communion; and to whom I would not join myself, if circumstances withheld me from my own denomination, rather than remain a religious *solitaire*.

"It will be, I presume, committing an unpardonable sin with bigots, when I express my persuasion, after all I have read of the claims, whether Episcopalian, or Presbyterian, or Independent, to the only scriptural standard, that there is no very definite plan of church government laid down in the New Testament; so that while one mode is canonized, every other is absolutely wrong. Deviation from prescribed orders is sinful; but where there is no law, there is no transgression. 'As oft,' says the Apostle, 'as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.' Now, had he told us how often we are to do this, we must observe such times only, or oppose the will of God. Is it so now the thing

is left undecided? May there not be a difference in the frequency of its observance, without sin? It is otherwise with the recurrence of the Sabbath: this is determined both by command and example. It would have been criminal in Moses not to have made the snuffers of pure gold; or the holy oil of a mixture of certain ingredients; or the priest's robe of such a quality, such a colour, and such a length: for he had express instructions to do so, and the pattern of every thing was shewn him in the Mount. But in what mount has our model of circumstantial regulation been exhibited? What Moses received it? Where do we find a particularity of detail in the Gospels of the Evangelists; or in the Acts and Epistles of the Apostles? Where do we find many of the materials of angry debate and exclusiveness which have occupied so much time, and spoiled so much temper, in the system of Christianity?—A system designed for every nation, and people, and kindred, and tongue—a system too sublime in its aim, to lose itself in minuteness—too anxious to unite its followers in great matters, to magnify little ones—too truly noble, not to be condescending—too tender, not to be tolerant—too impartial, not to say to its subjects, receive one another as Christ also has received you; you that are strong, bear the infirmities of the weak, and not please yourselves.”—pp. 93—96.

We doubt not that in many quarters, where there is an unwillingness to enter on the disputed subject of *church government*, either from the inconvenience that might result from it, or any antecedent prejudices on the matter, this declaration, from such a man as Mr. Jay, will be lauded and eulogised. This will be done by different classes of persons, and for very different purposes. If there be nothing “definite” in the New Testament, on the subject of “church policy;” if forbearance and self-denial should prevent a “new party” from being originated; if a “variety of forms and parties” may be *equally* supported by the authority of Scripture, and “very different conclusions” may be arrived at, by persons “equally wise and good,” then why should any principle of nonconformity be maintained? If the New Testament be actually as “indefinite”

as Mr. Jay's representation insinuates, why should that order of things which other people have happened to establish for us, be in any degree disturbed by secession or dissent? Had the scope and force of such reasonings possessed any weight in the estimation of our venerable ancestors, they might have saved themselves the trouble of inquiry and disputation, and all their unpleasant and mortifying results. The question too would be as applicable to the Reformers as to the Puritans and Nonconformists. We are far from imagining that in the actual practice of *any* church, whatever may be its ecclesiastical regimen, there is a perfect conformity to the will of the great Lawgiver, or the usages of apostolic societies. There may be in all, however constituted, ample reasons for humiliation; and, in numerous instances, a necessity for reform. There may also be so much difficulty in determining on some points, either what is lawful or what is expedient, that individuals and societies may confessedly arrive at different practical conclusions, and be equally conscientious in their principles and feelings. In this state of things mutual forbearance and mutual confidence are enjoined upon us; and circumstantial variety may be found perfectly compatible with substantial unity. But would it justly follow, from such a concession, either that there are no definite principles to be gathered from the New Testament, or that the three forms of “church policy,” mentioned by Mr. Jay, are equally supported by its authority? Is it to be inferred that they are alike matters of indifference, and that it is enough for us that we are determined, in our preference, by accidental circumstances? It appears to us that the practical result of such reasonings as Mr. Jay has introduced, would directly sanction this feeling of indifference; and if

it be a matter of indifference which scheme we shall adopt, and there be good grounds for that conclusion, then it is obvious that the circumstance of actual establishment, or the prevalent adoption of any particular mode, is quite a sufficient reason for entire conformity. Then the *uti possidetis* is the principal question. It is not, which system is *most* scriptural, but which happens, from authority or accident, to possess the ground, and occupy the territory we inhabit. It becomes a geographical and not a theological consideration; and to "do at Rome, as Rome does," is the natural and legitimate consummation of this convenient principle! We do not charge this conclusion on Mr. Jay's intentions; but it seems to us to follow his course of argument. After referring to Episcopacy, Presbyterianism, and Independency, he says, "deviation from prescribed orders is sinful; but where there is no law, there is no transgression." Now, if there be any meaning in the use and application of this aphorism, standing as it does in this connexion, it is designed to convey the idea, that none of these modes is sanctioned by divine authority. But if none of them have the sanction of divine authority, then, on Mr. Jay's own shewing, all may be rejected with impunity; for "where there is no law, there is no transgression." For the same reasons, every other system of church polity, however compounded or modified, might be rejected; and what would be the consequence of such an argument? Christians, for aught we can see, might be contented to live in a state of actual dissociation from all church-fellowship—plead the assumed silence of Scripture for their liberty; and reasoning from the "very different conclusions drawn by the equally wise and good, from the same premises," become religious Pyrrhonists in

their practice, doubting and doing nothing to the end of their course!

But is the New Testament indefinite? Are there no clear and explicit principles to be gathered from its records? We opine that there are; and though few in number, simple in their statement, and comprehensive in their application, they are nevertheless so distinct and definite as to justify, and, in our apprehension, demand, a conscientious attachment and an unshrinking avowal. In those records, we find it asserted, that the kingdom of Christ is "not of this world"—that its members are composed of such as voluntarily associate for the purpose of fellowship—that that voluntary association is the result of professed conviction in reference to the truth of the Gospel—that the evidence of personal discipleship is the ground of admission to the social privileges of the Christian dispensation—that the communities thus voluntarily constituted are designed for the mutual edification of their members, and the extension of the general interests of Christianity—that they possess within themselves the right of jurisdiction in reference to their own concerns—that apostolic authority *alone* was recognised by their communities as the ultimate ground of appeal—and that no provision was made for the continuance of that authority, separate from their own inspired and written communications. We are prepared to support each of these positions from what appears to us the fair interpretation of the New Testament; and we contend, that the recognition and practical effect of the principles involved in these positions, constitute the *essential* peculiarities of that scheme of church policy, which is denominated *Independency*; but which, on various accounts, we would rather term "Congregational." This "scheme" is placed by Mr. Jay

on the same ground with Episcopacy and Presbyterianism, as not possessing a claim to be considered "the only scriptural standard." We confess, that it is enough for our conviction, to believe that it is the *most* scriptural, because we have no right to the assumption of infallibility, and are bound to regard the opinions and convictions of others. But as the three "schemes" are thus brought into comparison, we would ask one question for the purpose of illustrating our view of the superior accordance of our system with the New Testament. In which of the churches accredited by these names, could the law of Christ in cases of offence, laid down in Matt. xviii. 15—18, be most easily observed? Could it be observed at all, in any religious community to which two parties at issue belong, unless that community were founded on the principles of Congregational Nonconformity? Amongst the Episcopalians, the matter would be carried to Doctors' Commons, or the Spiritual Court; amongst the Presbyterians, the ultimate appeal would be to the Synod or General Assembly, held perhaps at two or four hundred miles distance from the residence of the parties. But in either case, the injunction to "*tell it to the church,*" the local congregation, (which is the only definite meaning that our Lord designed to be affixed to it, and the only meaning of which it admits,) is a command which could not be practically observed, except amongst societies formed on congregational principles. Why should a professed Congregationalist forget the vantage ground to which his principles conduct him, because the senseless charge of bigotry may lie against those who maintain them?—a charge, too, which in most cases of this kind, is made by those who have never taken

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the trouble to investigate the matter at all.

But Mr. Jay has furnished a happy and effectual answer to some of the false reasonings that might be supported by the remarks he has suggested. At the close of the passage we have cited, he refers to the liberal, unrestricted, and expansive character of the Christian dispensation. What he says on this subject, is just and indisputable; but it is this very character and genius of the dispensation that furnish one of the strongest arguments in favour of congregational principles, and one of the most powerful objections to the systems of polity from which they differ. In those systems, the *πρωτον ψευδος*, the first error consists in legislating, where the New Testament has not decided, and in reference to which it furnishes no materials for decision. What are the enjoined services, the imposed ceremonies, and all the formularies of Ecclesiastical Establishments, but attempts to "bind," where Christ and his apostles have not authorised the imposition? What are all the attempts at a boasted uniformity, but artificial, mechanical plans of interference with Christian liberty, and usurpations of the prerogatives of HIM, who is our only "Master and Lord?" But we close the subject; and all we regret is, that Mr. Jay, who values so highly this principle of liberty, should have suggested any remarks which might diminish the attachment of modern nonconformists, in this age of licentious indifference, to the principles of that system, which has done more for the *purity* and the *liberty* of the church of God, than any other system administered by uninspired and fallible beings.

We have extended our observations so far beyond our first in-

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tention, that we must, from necessity, close the article. We have deemed it our duty to record our convictions and feelings, ingeniously on one particular subject; but this does not in the slightest degree affect our estimate of the volume. Every sermon in it has left on our minds an impression of the most sacred nature. The book is an invaluable addition to our stores of practical theology; and we trust, "The Christian Contemplated," will lead thousands both to the contemplation and practice of pure Christianity.

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*The Whole Works of the Right  
Rev. Edward Reynolds, D. D.  
Lord Bishop of Norwich.*

(Concluded from page 484.)

THE second volume of this complete edition of the works of Bishop Reynolds, contains his Exposition of the Hundred-and-tenth Psalm. As this Psalm consists of only seven verses, it may seem, that an entire octavo volume devoted to it is rather too much exposition for the extent of text. But it does not appear to us, that it is too prolix. Less, perhaps, on some points might have been said without injury; but there is so much important matter in the Bishop's illustration, that we should be sorry had any part of it been omitted. The Psalm itself is one of the most interesting of these sacred compositions. The views it contains of the dignity, the sufferings, the offices, and glory of the Messiah, furnish topics for the most extended and valuable discussion. All these are taken up by the Bishop, and treated most judiciously; not as abstract speculations, but as intimately connected with the practical and comforting influence of the Gospel. Indeed,

this is one of the great charms of the puritan and nonconformist writings. They are neither doctrinal nor practical exclusively; but such an intermixture as characterises the Scriptures, and shows how deeply the authors were read in the contents and design of the sacred volume, and that they knew well how to apply them to the business and the bosoms of men. This is the kind of writing and preaching which is calculated to do good, and which, if generally pursued in the present day, would at once preserve from Antinomian folly and delusion, and from the opposite extreme of enforcing practice without sufficient reference to gospel motives and principles.

The third volume contains his "Meditations on the Holy Sacrament of the Lord's Last Supper;" and seven sermons on the fourteenth chapter of Hosea. The Meditations discover the piety of the author, and show from whence that piety was chiefly derived. They were "his first theological essay, when he was a young student at the University." They were published by himself, to prevent the circulation of a surreptitious edition. It is no impeachment of the Bishop's understanding, or soundness in the faith, to say, that we cannot go along with these meditations in all the views which they give of the ordinance of the last supper. He sometimes pursues his metaphors and analogies too far. He represents a sacrament as "the representative of a substance,—the sign of a covenant,—the seal of a purchase,—the figure of a body,—the witness of our faith,—the earnest of our hope,—the presence of things distant,—the sight of things absent,—the taste of things inconceivable,—and the knowledge of things that are past knowledge."

Much of this is true; and yet



it is easy to perceive how a man of Reynolds's fertility of mind might push his illustrations of them beyond due bounds. Still there is so much that is calculated to promote spirituality of mind, and conformity to the death of Christ, and so little that is calculated to injure, that they may be read with great advantage, especially by an enlightened Christian. There are passages of great beauty, expressing the utmost ardour of devotion, in language and imagery peculiarly felicitous.

Volume fourth contains "*Meditations on the Fall and Rising of St. Peter; Annotations on the Book of Ecclesiastes, and Sermons on Miscellaneous Subjects,*" which are continued through the fifth volume. The *Meditations on the Fall and Rising of Peter* are thirty in number; they were printed after the Bishop's death, by a bookseller, from a copy fairly written out by the author himself, but intended only for the private use of a pious lady. His son attests their genuineness; and, indeed, the treatise affords internal evidence of its author. As a specimen of the Bishop's manner, we shall extract the 27th Meditation.

"But what makes thee (O blessed convert) thus to start and turn upon the look of thy Lord, and the remembrance of thy sin, as if the repentance for the denial of thy tongue, had made thy foot again to deny thy Master? Whither runnest thou, Peter, from such a fountain of mercy? Hast thou either mistaken the look of thy Saviour, which was to draw and reunite thee unto him, not to drive or banish thee from him? or hath thy sorrow drowned thy faith, and made thee forget that glorious profession which thou once didst make out of a happy knowledge of experience and belief that Christ had the words of eternal life? and whither then goest thou? Hast thou forgotten that he had balm to cure thy grief, and blood to blot out thy sin? that he could at once both comfort and restore thee, and render unto thee thy former joy and grace? Why didst thou not run into his embraces, and in token of thy repentance and belief, in thy body lay hold upon him,

and wash him with thy tears against his burial? But behold the mystery of Peter's recovered faith! see how he acknowledgeth his Saviour when he turneth from him; and is reinvested with the honour of a disciple, though he seem still rather to forsake, than to follow his Lord. His repentance doth in action confirm, what his faith once did in words confess, that Christ was the Son of the living God. Behold in the departure of Peter, an article of thy faith, even the Divinity of thy Saviour. Had not Christ been as well without, where Peter wept, as within the hall where the Jews blasphemed, Peter had again denied, and not returned unto his Lord: and that which is now a mystery, would have been a revolt. It is nothing but faith that from without could still through the walls look into the house, and there through the infirmity of a buffeted and contemned body, descry the glory of a merciful and reconciled God. It is nothing but faith that can from earth look into the highest heaven; and when it is absent from Christ, not only groan after him, but grasp and lay hold upon him. The ubiquity of Christ gives unto that believer who hath interest in him, a kind of ubiquity also: and as he is in earth by his power, though in heaven by his presence; so a believer, though in his body on the earth, yet is in heaven by his faith. It is the nature of faith to give, as subsistence and being unto things yet to come, so a kind of presence also unto things most remote and distant; and can even converse, and lay hold on Christ, though he be in heaven."—pp. 25, 26.

The work on *Ecclesiastes* is, perhaps, the most popular, and most generally known of our author's performances. It is not critical, and yet it shows that the Bishop had studied the meaning of the royal writer with profound attention. His knowledge of the Scriptures is every where brought to bear on the illustration of this most difficult book; and if he has not removed many of its obscurities, he has at least shown the practical benefits which may be derived from the counsels and experience which it records. His general view of its contents, in what he calls "*the Argument,*" we think so judicious, that we shall give it entire for the benefit of our readers.

"The author of this book, both by the style, and by the argument of it, ap-

peareth to have been Solomon; since no other son of David was king in Jerualem, but he. He seemeth to have written it in his old age, when he took a more serious view of his past life; the honours, pleasures, wealth, wisdom, he had so abundantly enjoyed; the errors and mis-carriages, which he had fallen into; the large experience, and many observations he had made, of things natural, moral, domestical, civil, sensual, divige; the curious and critical inquiry he had made after true happiness, and what contribution all things under the sun could afford thereunto. Concerning which, he doth, 1. In the general, discover the utter vanity and insufficiency of all things, here below, to make a man blessed, in regard of their mutable nature, of their weakness and disproportion to the soul of man: of the weariness which is contracted by the studying of them: and the impossibility of ever drawing from them more than hath been formerly extracted; and consequently the fruitless attempt of any, that should ever after go about to receive satisfaction from them. 2. He demonstrateth this general proposition touching the most vain vanity of all things under the sun, by an induction of those particulars, from which, above all others, men usually expect the greatest contentment. Those are, 1. Wisdom and knowledge both natural and moral; for inquiry whereinto no man was ever furnished with greater abilities and stronger inclinations in himself; or with more fitting provisions and assistants from without, than Solomon was, in regard of the greatness of his dignity and estate: and yet, after all, he concludeth, that wisdom and knowledge do but increase grief and sorrow; so far are they from bringing such blessedness to the soul, as may fully satisfy the desires thereof. 2. Pleasures and delights, which he had as much advantage by his greatness to enjoy, and by his wisdom to examine, as ever any other man should have: and yet all the content he expected from them, did end in hatred of them, and despair of ever mending his condition by them. 3. Honour, greatness, and power in the world; concerning which, he sheweth that it is so far from making men happy, as that, without the fear of God to correct and temper it, it is the occasion of much wickedness to those that have it, and of much misery to those that suffer under it; it usually breaking forth into oppression and violence, whereby men in power carry themselves like beasts towards their brethren, and shall themselves die like beasts, undesired, and unlamented. It being likewise matter of much discouragement to men that are oppressed by it, making them weary of their lives, careless of their labours, resolved rather upon quiet idleness, than upon envied employments; and to get what they can

privately to themselves, than having been publicly useful, to be repaid with no other rewards than wrong and danger: by which means, society and community of services amongst men, greatly beneficial to public interest, are obstructed and dissolved. 4. An outward form of religion and of divine worship, into which foolish men, by carnal confidence, and superficial performances, do also put divers vanities, and make even God's service unuseful to their happiness. 5. Riches and great possessions, which are so far from satisfying the heart of man, as that they occasion more cares, less sleep, less quiet, are snares and occasions of much hurt to the owners of them, who, living, possess them with sorrow; and dying, part with them with wrath and indignation: having little benefit by them in their life, as having not power to enjoy them: nor in their death any comfort from them, as leaving them to they know not whom: being not at all exempted by them, either from misery or mortality.

“And having thus discovered the vanity of the principal things, from whence the heart of man might have expected satisfaction: he doth thereupon prescribe many excellent means for healing and abating of that vanity, and for procuring tranquillity unto the mind, and peace and comfort to the life of a man. Such are, contentation of heart in the sweet and free enjoyment of all outward blessings, with thanksgiving, and in the fear of God:—Quiet and humble acquiescency under the holy and powerful providence of God, in all the events which befall us in the world:—Sincerity of heart in his worship, and prudent piety in our vows, prayers, and addresses unto him:—Patience of spirit under all the oppressions we meet with in the world:—A composed preparedness of mind to undergo sorrows and afflictions:—Prudent and pious moderation of spirit in our behaviour towards all men, that so we may preserve our names from calumny, and our persons from danger:—Meekness, charity, patience towards such as offend, considering common frailty, and our own weakness:—Sobriety of mind, contenting ourselves with a measure of wisdom and knowledge, and not busying ourselves with things too high for us:—Practical prudence, which may render us beautiful in the eyes of others:—Loyalty and obedience towards magistrates, that our lives may not be made uncomfortable by their displeasure:—Wisdom to discern of time and judgment:—Preparedness of heart against inevitable evils:—Submission to the holy and invincible providence of God, admiring his works, adoring his judgments:—Joyful fruition of comforts:—Conscionable and industrious walking in our particular callings:—Wisdom how to carry ourselves amidst the many casualties which meet us in the world, so as that

we may, by our loyalty towards our superiors, decline the danger of displeasure from them; and by our charity to inferiors, lay up a good foundation for ourselves, against the time to come:—Lastly, Moderation in the use of comforts here; and preparation by the fear of God, and keeping of his commandments, for death and judgment hereafter. That by these means, as our life is sweet, so our death may be welcome. That the piety of our youth may help us to bear the infirmities of our age, and to lift up our heads in the day of redemption.”—pp. 33—35.

The Bishop's sermons are on a great variety of subjects; many of them are on important topics, and some of them were preached on public and trying occasions. There is an admirable discourse on the excellency of the Gospel, delivered before Charles II., to the statements and faithful counsels of which it had been well had that unhappy monarch attended. His sermons abound with appropriate quotations from Scripture, and are less interlarded with the language of other writers than the discourses of many of his contemporaries. There is a chasteness in his figures, and a raciness and vigour in his language, which render them worthy of the attention of the lovers of good writing, even at the present day.

The last volume contains his “Treatise on the Passions and Faculties of the Soul.” It is, by his own account, “a philosophical miscellany, the fruit of his younger studies;” but which he published when far advanced in life; this led him to say, that “in the perusing and fashioning it for the press, I have found that true in writing, which I have formerly found true in building; that it is almost as chargeable to repair and set right an old house, as to erect a new one; for I was willing, in the most material parts of it, so to lop off luxuriance of style, and to supply the defects of matter, as, with candid, favourable, and ingenuous judgments, it might receive some tolerable acceptance.”

His metaphysics, and many of his views of mental phenomena will not, perhaps, be generally received; but there is a large fund of solid good sense in his dissertations, and no ordinary acquaintance with the moral machinery of our nature. Indeed, we are strongly impressed with the conviction, that were many of the persons of the common sense school to study such a book as this of Reynolds's more, and display a little less confidence in some of the speculations of Reid and Stewart, it would not be unprofitable to themselves. Reynolds never forgets what these writers very imperfectly understood, or altogether denied, that man is a depraved creature, and that all right mental perception of moral truth and beauty, and all holy desires, are the result of a principle, not inherent in human nature, but derived from above. The connection between the admission or rejection of these principles, and correct speculations on the active and passive powers of man, and on his character as an accountable creature, is much closer than the philosophers of the world are generally disposed to acknowledge.

But here we must draw our general notice of Reynolds's works to a close. We are greatly pleased with this valuable republication, and with the manner in which it is got up. It is beautifully printed, and there is an admirable portrait of the author prefixed to the first volume. The whole is creditable to the character of the author, and to the enterprise of the publisher, who, we have no doubt, will meet from the public his appropriate reward. Reynolds, if he does not occupy the first ranks, either among the nonconformist school to which he properly belonged, or among the Taylors and Barrows of the church in which he died, is, nevertheless, a man of no mean

name; his style and manner were superior to that of many of the distinguished nonconformists, while he possessed all their discriminating regard to gospel doctrine and evangelical holiness. If in genius he is unequal to some of the writers of the church who then flourished, he is far superior to them in the extent and accuracy of his knowledge of divine things, and in the simplicity and godly sincerity with which he advocated the grand principles of Christianity. We beg leave, therefore, to recommend most cordially this collection of his works to all the lovers of our common faith, whether Churchmen or Dissenters.

*The Amulet; or Christian and Literary Remembrancer.* London: W. Baynes and Sons. 12s. pp. 420, with Twelve Engravings, 1827.

IT has ever been the reproach of the religious world, that it is indifferent to the charms of elegant literature, and careless about the embellishments and refinements of the liberal arts, and certainly this charge must, in some measure, be considered just; although, on the other hand, the very arts which it too often despises, have been so often abused to the very worst purposes,—so often employed in the attempt to injure all that it holds sacred and valuable, that we cannot wonder that it looks upon them with a suspicious and half-averted eye. Poetry has so often been made only the vehicle for conveying the most pernicious and injurious sentiments,—has been so often only the stimulus to the worst and vilest feelings; and all the elegancies of literature have so often been enlisted into the service of lust, and voluptuousness, and impiety, and every kind of vice, that we cannot wonder, that the stern and uncom-

promising Christian, who considers as he ought, religion and strict morality as superior to all other considerations, should learn to undervalue and hate what is so frequently opposed to both, or that he should not be able to distinguish that which has so often been abased from the vile purposes to which it may have been made subservient; that he should not be able, for instance, to separate the idea of poetry, (which has, especially of late years, been so much the *mouth-piece* of vice,) from the idea of much that is degrading and pernicious in feeling, and sentiment, and passion.

They may, however, be very readily distinguished, and if any of the fine arts have been made the servants of vice, it can be only because they have been perverted from their proper and legitimate purposes. If, however, they had, abstractedly considered, any tendency to injure the interests of religion, we would be the very first to say, Let them immediately perish; let us return into the gothic darkness and barbarity of the middle ages, as it regards matters of taste and literature. But we cannot think that they have in themselves any such tendency, and we hail any attempt to rescue them from abuse.

We are happy to find, that there is sufficient taste in professors of religion, in the present day, to encourage the publication of so elegant and entertaining a volume, as that the title of which stands at the head of this article. The "*Amulet*," consists of short tales, and interesting and amusing sketches, interspersed with numerous poems; some of which are certainly of a superior order, and the productions of some of the more eminent poets of the day.—The whole is embellished by many elegant and highly-finished engravings. The design of the work has our hearty concurrence,

and the manner of execution cannot but entitle it to our praise; and we sincerely hope that the endeavours which the spirited individuals, who have published this volume at so much labour, risk, and expense, have made to please, will be repaid by the liberal patronage of the public. We certainly think that this work will prove quite as fit a present, and quite as proper a companion for the work-table and the drawing-room, as the impious poetry of Byron, or the lascivious warblings of a Moore. It now only remains that we justify our assertions by appropriate extracts. The following piece on "The Shipwrecked," (to which, by the bye, a very spirited engraving is appended, and which we wish we could as easily copy as the poem,) we cannot but think a very beautiful piece.

"THE SHIPWRECKED.

"By L. A. H.

"THEY rolled above me, the wild waves—  
The broken mast I grappled yet;  
My fellow-men had found their graves,  
On me another sun had set.  
But, merciless, the ocean still  
Dash'd me, then calmly round me lay,  
To wake another human thrill,  
As tyrants torture ere they slay.  
But when the foaming breakers rush'd,  
And pass'd o'er me, or bore me high,  
Then into circling eddies gush'd,  
I struggled—yet I knew not why;  
It was hope that bade me cling  
Still to that only earthly thing,  
I knew not then His mercy gave  
To keep me level with the wave.  
The tempest, when the day was gone,  
More fiercely with the night came on;  
But, howling o'er the trackless sea,  
Gave neither hope nor fear to me;  
Despair had made me brave my fate,—  
To die—thus lone and desolate.  
I saw another morning sun,  
But yet my struggles were not done:—  
A passing billow wafted then  
A comrade's body to my side,  
Who lately, with his fellow-men,  
Had bravely stemmed the dashing tide.  
His calm cheek and half-open eye  
Betokened that in agony  
His spirit had not left him,—he  
Seemed as if slumbering on the sea.  
I calmly gazed, and without dread,  
Upon the dull eye of the dead;

But when his cold hand touch'd my cheek,  
My voice came from me in a shriek:  
At mine own voice I gazed around,  
'Twas so unlike a human sound;  
But on the waters none were near,  
Save the corpse upon its watery bier,  
And hungry birds that hovered nigh,  
Screaming his sole funeral cry.

My sum of human pangs to fill,  
There came a calm—more deathly still,  
Because its sullen silence brought  
A dull repose that wakened thought.  
How my limbs quivered, as the sea  
By some less gentle breeze was stirred,  
As if I every moment heard  
The ocean monsters follow me!  
Then came the sun in all his might,  
To mock me with his noon-day height:  
When the waves lay beneath me long,  
I felt his power grow fiercely strong  
Above me, and would often dip  
My burning brow and parched lip,  
To cool them in the fresh'ning wave,  
Wishing the waters were my grave.  
But oft the sea-bird o'er me flew,  
And once it flapped me with its wing:  
That I must be its prey I knew,  
And smiled at my heart's shivering;  
But yet I could not bear to see  
Its yellow beak, or hear its cry  
Telling me what I soon must be:—  
I moaned, and wept, and feared to die.

And as the chill wave grew more chill,  
The evening breeze became more still,  
And, breathing o'er the awful deep,  
Had lulled me, and I longed to sleep:  
My senses slept, my head bowed low,  
The waters splashed beneath, then broke,  
Suddenly o'er my aching brow,  
With a convulsive start I woke,  
And, waking, felt them o'er me float,  
While gurgling in my parched throat.

Where'er I drifted with the tide,  
My comrade's corpse was by my side.  
Still to the broken mast I clung,  
At times aside the waves I flung,  
All day I struggled hard; but when  
Another and another came,  
Weaker and weaker grew my frame,—  
I deemed that I was dying then.  
My head fell on the wave once more,  
And reason left me,—all seemed o'er;  
Yet something I remember now,—  
I knew I gazed upon the sky,  
And felt the breeze pass o'er my brow,  
Along the unbroken sea to die;  
And, half with faintness, half with dread,  
The spirit that sustained me fled.

There was an eye that watch'd me then,—  
An ear that heard my frequent prayer;  
And God, who trod the unyielding wave,  
When human efforts all were vain,  
Ere the death-struggle, came to save,  
And called me back to life again.

\* \* \*



I thought that I was yielding life,  
To perish in that mortal strife,  
And calmly lay along the sea,  
That soon would calmly pass o'er me;  
But my clench'd teeth together met,  
As if with death I struggled yet—  
That I was stemming it once more;  
And then again the sea-bird's cry  
Was mingling with the billows' roar,  
As I laid down my head to die.

Returning reason came at last,  
And bade returning hope appear:  
That remnant of the broken mast,  
And my dead comrade—both were near;  
Not floating o'er the billows now,  
For they had drifted us to land—  
And I was saved—I knew not how—  
But felt that an Almighty hand  
Had chased the waters from the strand.

Beside the corpse, and by the wave,  
I knelt, and murmured praise to Him,  
Who, in the fearful trial, gave  
Strength to the spirit and the limb!"  
pp. 179—183.

The following we copy into our pages, more on account of the justness of the sentiments, and the convenience of its length, than from its superiority to other pieces. We think, however, all must admire the beauty and spirit with which the paper is written.

"ON FRENCH OATHS.

[Written in the Year 1815.]

"By Maria Edgeworth.

"Among the many baneful effects of the French Revolution, the disregard of oaths which it has produced in France, is the most deplorable. On every new revolution there was a new oath. This seems to have been the grand resource of their politicians, the favourite amusement of their populace, till at last the words '*I swear—We swear!*' repeated so frequently by the French on every change of government, or caprice of political fashion, have lost all power, all use, all meaning. In the Champ de Mars, at the commencement of the Revolution, at what they called the Grand Federation, they took an oath to be faithful to their constitution and their king. How this oath was kept, we too well remember! Then a new oath was taken to the Directory, another to the Consulate, another to the Emperor—to the great Emperor of the French, and to the little King of Rome! When Bonaparte was defeated and dethroned, and Louis the Eighteenth—Louis le désiré, returned, fresh oaths were eagerly sworn to their legitimate sovereign, and he was hailed as the best of kings; and to all the Bourbons fidelity was vowed voluntarily and vehe-

mently. But no sooner did Bonaparte return from Elba, than all their oaths, though made with the most theatric enthusiasm, the most tremendous adjurations, were all violated and forgotten. Those very persons who had sworn to devote themselves to die in defence of their lawful sovereign—to stand to him to the last—to spill the last drop of their blood in proof of their loyalty—deserted him at his utmost need. Princes, dukes, marshals, senators, soldiers, all hurried to give a new oath of fidelity to Napoleon; and now the emperor himself has been called upon to take an oath of adherence to the constitution, and Bonaparte swears to Carnot, and Carnot to Bonaparte, and the whole nation resolve to act the old disgusting farce over again. 'Because of swearing, the land mourneth,' said the prophet; but the Parisians find that because of swearing the land rejoiceth. Formerly they all swore on the Champ de Mars, and now they have all sworn on the Champ de Mai; and, according to their own fulsome phraseology, 'they that day presented a scene truly touching—they formed a grand and imposing spectacle for the stranger and for all Europe.'—Yes, on the Champ de Mai, at a fête at the Champs Elysées, and in the midst of princes and monarchs, and belles, and beaux, and eagles, and flowers, and amphitheatres, and booths, and fountains flowing with wine, and orchestras for music, and stages for singers, and stages for dancers, and stages for amusing philosophy, and feats of horsemanship, and rockets, and balloons, and combustibles, and confectionary, and pâtés, and pellets, and sausages, and geese, and turkeys, and soaped ropes, and Merry Andrews,—the united people interrupted their emperor's speech with cries of—'We swear!'—cries of 'We swear!' a thousand times repeated,—cries universally prolonged of 'We swear!' resounded throughout the assembly; and the great nation have sworn by all that is absurd and by all that is sacred,—by that honour which is dearer to Frenchmen than their lives,—by that liberty which they never knew how to use,—by that English constitution which none of them ever understood,—by that God in whom few of them believe. All this would be ridiculous, if it were not abominable. It is truly abominable to see a nation, even of our enemies, so degraded. There is no word but a word of their own invention, that can describe their condition: *demoralized*, thank Heaven! is a word scarcely understood in England. It describes a situation hardly to be comprehended by Englishmen. To the people of France, an oath has lost its sanctity, and with its sanctity, its power and its utility. It is no longer awful as an appeal to Heaven: it is no longer binding as a contract be-



tween men : it is no longer useful as the bond of society ; that great bond is broken and gone.

"The good and the wise in France—(that there are both, we believe : we do not, with vulgar prejudice, involve the whole in the folly and guilt of a part of a nation)—the good and wise in France feel as strongly as we can do, the disgrace and peril of the situation to which their country is reduced ; peril greater than the perils of war—disgrace to which no foreign enemy, no defeat in arts or arms, could have reduced any country—from which no victory, no triumph, can in our days redeem their people as to the past, or secure them as to the future. The want of national morality and national religion—the want of the grand social security of an oath—cannot be repaired by armies, nor by battles, nor by edicts, nor by constitutions, nor by the wish or will of any man, or set of men, upon earth. The belief of the truth of asseveration, no human power can impose on the mind. The violation of the sanctity of oaths cannot be forgotten at pleasure ; nor can the last solemnity of an oath be suddenly restored by any ceremonies or by any form of words. When once the people have been taught, as the French people have been taught, by notorious precedent and frequent example, to think lightly of perjury, what can afterwards touch their conscience?—what shall restrain their conduct?—what can ensure respect to any laws, or fidelity to any government? This generation must pass away,—a new generation, better educated, with principles of virtue and religion, must be formed,—before there can be hope or security for public faith or social order and happiness in France. And years must pass away, and examples of stability of principles—of regard to their political engagements—must be given to the neighbouring nations, before France can, with them, re-establish her national character.

"At this moment, we ask—and we ask the question not in the spirit of reproach or reviling—Is there any country in the civilized world, who would willingly change national character with France? Would England?—would Ireland? Would any Englishman—would any Irishman accept for his country all the treasures which France has been permitted to accumulate in her days of conquest?—the far-famed Venetian horses, the Apollo, the Venus, or all the statues and all the pictures which her rapine could wrest from the despoiled countries of Europe—would he accept of them all, upon condition that England should take with them the disgrace which France has brought upon her national character, or stand the hazard of that peril, political and social, moral and re-

ligious, which she has incurred? Every Briton would, we believe, scorn the offer, and ask or feel, "What are all these! Baubles, compared with our reputation for good faith, our integrity, our moral and religious character, the real strength and security of a nation." Long may such be the warm feeling, and, better far, the steady principle of our countrymen! And that it may be, let us strengthen our respect, our reverence for oaths, by all the combined powers of education, law, opinion, and, above all, religious observance.

"To contribute somewhat to this great effect, is in the power of every individual in this country, whatever his fortune or his poverty, his rank or his humble situation may be : for the poorest man in the land may show his respect for an oath, and support that respect by his example, as well as the richest : he has temptations which the rich have not : he has opportunities which the rich have seldom : his evidence, for or against his neighbour, is, in this country and these times, frequently called for. Much rests upon a poor man's oath.

"The violation, the invasion of an oath, is, if possible, more criminal, more disgraceful, the better the education ; the higher the means of information, the greater, the safer the opportunities of fraud enjoyed by the individual. Let this consciousness press, in public and private, strongly upon those, in whatever rank of life, who are called upon to take what are called oaths of office—custom-house oaths—oaths of form even. Let all consider, that mental reservation in taking an oath, is fraud to man and falsehood to God ;—that it is in vain that they try to excuse themselves in this sacrifice of principle to interest : their conscience will upbraid them—the small, still voice will be heard. In vain they screen themselves from the temporal obloquy, by a quibble, or the construction of words—by pleading custom, or looking to numbers who share and countenance the guilt. There must be no paltering with an oath. The example of the strictness of integrity, in taking and abiding by oaths of office, would in every country—in this country of Ireland—be of more efficacy, more real advantage to the good order and prosperity of the kingdom, than any who are accustomed to merely fiscal calculations, than all who are not habituated to large, moral, and political views, can possibly believe or comprehend.

"But it is not only to those who take oaths—rich or poor, high or low—whom we should most anxiously adjure upon this important subject : when we spoke of guarding our reverence for oaths by law and institution, we looked to those who form the institutions and who frame the laws of our country. Let them con-

sider well the importance of their task—the responsibility of their situation. Instead of multiplying restriction upon restriction—penalty upon penalty—oath upon oath—let them so legislate as to avoid, as far as possible, holding out to the poor the temptation, the opportunity for evasion or fraud. Let them consider, that multiplying oaths is multiplying, certainly, the possibility, and too frequently the probability, of perjury. Let them

consider, that the respect for an oath is necessarily diminished by their frequency;—that their power is inversely as their number;—that their solemnity is lost, if they are brought down from the high to the low concerns of life;—and that it is well worthy of the legislator and the moralist—perhaps also of the financier and the politician—to sacrifice even excise to morality, and revenue to religion.”—pp. 297--308.

## LIST OF NEW PUBLICATIONS, WITH SHORT NOTICES.

A SERMON, preached at Thaxted, August 29, 1826, at the Interment of the Rev. John Jennings, Pastor of the Independent Congregation in that Town. By William Chaplin. To which is prefixed, the Address delivered at the Grave. By Joseph Morison. Price 1s. Holdsworth.

—Amidst the toils and sorrows of the pastoral work, it is most refreshing and glad- some to the mind of a minister to possess the confidential and christian friendship of his brethren in the work of the Lord. Alike in tastes, in studies, in trials, in duties, in opinions, and pleasures— united in all that can excite and sanctify the sympathies of our nature, they know the bitterness common to their hearts, and “the stranger intermeddleth not with their joys.” When these little bands of a holy brotherhood reside in one privileged and rural neighbour- hood, they often meet at the same public solemnities, at the same devout ex- ercises, at the same hospitable abodes, and by their kindly greetings, their fer- vent prayers, their confiding converse, their harmonious sentiments, they con- strain beholders to exclaim, “How good and how pleasant a thing is it, for bre- thren to dwell together in unity!” And when at length death appears in the circle, to summon some beloved mem- ber of their fraternity to his reward, they gather around his grave, and while they mingle their sorrows with those of the weeping multitude, they lift up their tearful eyes to those blessed man- sions where the fellowship of the church shall be resumed without its present in- firmities, and continued without these painful interruptions. “There shall be no more death, neither sorrow nor cry- ing, for the former things are passed away.”

This is no fancy sketch—the remi- niscence of bygone years realizes the

scene often exhibited in the endeared circle, of which the venerable JENNINGS was often the centre, and always the ornament. His gentle manners, his sound learning, his unaffected goodness, his cheerful piety, caused all his brethren to love him. His contemporaries re- joiced in the undeviating excellence of the friend of their youth, and his juniors contemplated him as a pattern of mini- sterial prudence and consistency. The discourses before us were delivered by those who loved and honoured him in life, and at his grave uttered those heartfelt regrets, and those cheering hopes, which ministerial friendships and christian sentiments can alone inspire.

We need not apologize for indulging in this strain, for we have not sketched a solitary knot of attached brethren in the ministry, rising like a clump of palm trees amidst the sterility of the desert, but have only described one of those many clusters of the trees of righteous- ness which adorn and luxuriate in the vineyard of our God. Mr. Chaplin, for many years the near neighbour and friend of the deceased, founded his judicious and very interesting sermon on 2 Sam. xii. 23. in which he not only indulges in those characteristic sketches, tender references, and solemn appeals, so appropriate on such an occasion, but in the close he displays his friendly solicitude for the bereaved church, by addressing to them most seasonable ad- vice on the measures they should take in the election of a future pastor. And as, alas! there is too much evidence that such cautionary remarks require to be extensively circulated, we extract them, and beg the members of all wi- dowed churches to give them a serious, a prayerful reading.

“Be careful as to the measures you pur- sue in discharge of the duty that now

devolves upon you for filling up the vacancy which death has occasioned. Remember that the sole right of appointing to the pastoral office is vested in the church. The New Testament, which is our only guide in whatever relates to the spiritual concerns of Christ's kingdom, recognizes no other description of persons in reference to those concerns. Some have strangely conceived, and the conceit has sometimes produced dissension and strife, that subscribers, as such, are entitled to a full share in the appointment of a pastor; and some churches have unwisely and unscripturally yielded to the claim, thereby opening the way for future mischief. It is possible that a body of subscribers may attach themselves to a Christian church by their voluntary contributions, among whom opinions prevail adverse to the principles of the gospel; and whose taste and views with regard to a minister are such as the church would find to be neither edifying to themselves, nor profitable to the souls of others. And there is no method of preserving purity and spirituality of communion in our societies if there be an admixture which the word of God does not sanction, in the order, discipline, government, and proceedings of his church. Besides which, it should be recollected that there is no permanency in the connexion about to be formed between a minister and subscribers only; that is to say, there is no rule, no acknowledged law by which that connexion is to be sustained. A person may allow his name to remain in the list of contributors up to the day of election, and then withdraw it for ever; and more than this, there may be, and in some cases there has been, a dishonourable swell of the list of subscribers on the eve of such an appointment! The subscription list is altogether a voluntary thing, which may be increased or diminished by all sorts of characters at their own caprice; and it is strange that any should have conceived this to be a basis on which is to rest the right of appointing men to the most sacred of all offices and trusts. But church membership is a permanent relation, appointed by the Lord Jesus, and regulated under the authority of his word. It therefore forms a legitimate and abiding ground for the proceeding in question, as well as for all others relating to the holy interests of the kingdom of Christ. If any church depart from it, you may expect to hear that such a church is more or less distinguished by confusion and dissension, for a spring hath been loosened which opened the door for much evil work. I feel it my duty, my Christian friends, to warn

you against this at the present critical juncture. From much observation and reflection I am induced to hold up the principle I have mentioned as one of vital importance to our churches, and I now urge it upon you as one that ought never to be ceded.

"At the same time, allow me to remark, that you will not exercise this right in a becoming manner, nor will you maintain your proper character as a Christian society, if you do not act with great discretion and prudence, and particularly towards those of your fellow worshippers who are not united to your communion. Their concurrence and approval you will not, I hope, treat with indifference. It will be found of no small importance to you and to them for the church to form its decisions, and to pass its acts, with a special view to general harmony and peace. It should be made very apparent that the church seeks the edification and profit of all; that you are anxious to secure such a ministry in this place as will be likely to obtain the cordial good will of all classes, so that the hearers at large might take pleasure in attending divine ordinances, and thus be in the way of receiving real and substantial benefit to their souls. A church loses sight of its duty and interests when it stands up for its rights superciliously, and pushes them rashly; when it forgets that one grand end of a standing ministry is its own enlargement as well as its edification, and that this is hardly to be expected where the acts of the church are not done in a spirit of conciliation, and kindness, and Christian love. I hope, my friends, you will have much of the spirit of Christ among you, and if so, I am sure you will always show that you seek the Christian concurrence of all your fellow worshippers, and that you value it."—pp. 22—24.

Mr. Morison, of Stebbing, delivered the elegant address which is prefixed to the sermon, and which contains so many tender and impressive allusions, that we think it will be read by many, as, we doubt not it was heard, with tears.

CONSIDERATIONS ON THE IMPOLICY AND INEXPEDIENCY OF IMPRISONMENT FOR DEBT; in a Letter to the Right Hon. Robert Lee, M.P. By Thomas Danvers, Esq. London, 1826. 8vo. pp. 36. 1s. 6d.

SELECTIONS FROM THE WORKS OF JOHN OWEN, D.D. By the Rev. W. Wilson, D.D. Vol. 1. London: Holdsworth, 1826. 18mo 2s. 6d.—This beautifully printed little volume contains a

considerable number of extracts from the voluminous productions of Dr. Owen. Our testimony to the sentiments contained in them is not required; but we are bound to say, that the extracts are very judicious, embracing the leading truths of Christianity, and some of the most interesting topics of christian experience. As a *vade mecum*, or pocket companion to a Christian, in whatever walk of life, we consider it fitted to be very useful.

A SERMON, preached in the Parish Church of Minsh, Wilts, on Whitsunday, 1825, at the opening of the Protestant Free School, Maidenhead. No Author's name.

SERMONS, delivered at Beresford Chapel, Walworth. By Edward Andrews, LL.D. Part the First. London: Palmer, 1826. 8vo. 6s.—As Part the Second of these Sermons, with a correct likeness of the Author, is promised to appear soon, we shall abstain from all critical remarks till the volume is completed. In the mean time, while we are pleased with the sentiments which pervade these discourses, we cannot but regret the singularities of style, and the bad taste with which they abound. We would sincerely recommend to the author a very rigid discipline in those respects. We are sorry to observe, that his imagination so often runs away with his understanding, and that his trumpet, from the wildness of its notes, so frequently gives an uncertain sound.

THE BIBLE SOCIETY—ITS ADVOCATES AND OPPONENTS: a Remonstrance, respectfully addressed to the Rev. Walter Farquhar Hook, M.A. occasioned by a Note appended to his Sermon, preached at the Consecration of the Right Rev. M. H. Leescombe, D.D. By Thomas Mann, Pastor of the Congregational Church, West Cowes. London, 1826. R. Baynes. 8vo. pp. 25.

THE OPINIONS OF AN OLD GENTLEMAN, on several Moral and Religious Subjects. London: Nisbet, 1826. 18mo. Price 2s.—We are exceedingly pleased with this little work, which contains more sound practical wisdom, and scriptural instruction, than many volumes of a much larger size. If "days" always, spoke thus, and the multitude of years showed such discernment, we should be delivered from much of that miserable slip-slop, which passes for conversation, and is even thought worthy

to be printed. "The Old Gentleman," in a very judicious manner, treats of Punctuality, Temper, Retirement, Friendship, Cheerfulness, Candour, Happiness, the Sabbath, Prejudice, Sensibility, Pride, Retrospection, Religion, Providence, and Faith. There is a little too much regularity and stiffness in his movements, and occasionally a portion of quaintness; but there is so much substantial excellence, we cordially recommend it to our readers, both old and young.

REMARKS ON A RECENT EFFORT TO SUBVERT THE CHARTER OF THE ROYAL COLLEGE OF SURGEONS; with Animadversions on the evil Tendency of the *Lancet*, &c. By William Cooke, Member of the Royal College of Surgeons, London, 1826. 8vo. Price 3s.

AN ESSAY ON THE FREE AGENCY OF MAN. By Ralph Holgate. R. Baynes. Price 1s. 6d.—We hear it sometimes asserted that a man may will what he likes; but this is the same thing as to say that he may will what he wills. Others, again, sound perhaps in christian experience, but strangers to the accurate definition of terms, as confidently maintain that man has no will; this is as much as to affirm that man has no soul. Some persons seem fearful of speaking a word about the will of man, lest they eclipse the glory of sovereign grace; while others ascribe a self-determining power to it, which is inconsistent with the acknowledged doctrine of human depravity, and of the necessity of divine influence.

Mr. Holgate has shown that free agency in man consists in liberty to act according to his own will.\* It has often been thought that a small treatise, containing the principles of the admirable Essay of President Edwards, condensed and simplified, might be useful to put into the hands of plain Christians; and we think that this pamphlet is well calculated for such a purpose. The author's style is as perspicuous as the subject will admit; his appeals to reason, scripture, and christian experience, are conclusive; and the spirit which pervades the whole is far removed from the bitterness of controversy. He seems more wishful throughout to lead his

\* We were marred by the fall of Adam, and yet notwithstanding cease not to be justly accused, forasmuch as our offending of God is with our own good will.—Calvin.

readers to feel that they are accountable to the throne of judgment, and debtors to the throne of grace, than to proselyte any one to the abstract opinion of a party.

SERMONS FOR FAMILIES, *Vol. II.* By the Rev. W. Brown. Price 10s. 6d.

THE SHADOW OF LIFE: a Sermon, occasioned by the lamented Death of Mrs. Lyon, Wife of Captain George Lyon, R. N., one of the Daughters of the Most Noble House of Leicester. By Rev. James Churchill, Thames Ditton.

THORNTON ABBEY, a Series of Letters on Religious Subjects. In two volumes. A new Edition. London: 12mo. Price 10s.—Most of our readers, we are persuaded, are acquainted with the character and merits of this religious novel. It was brought into notice at first chiefly in consequence of a recommendatory preface by the late Andrew Fuller. We thought then, that its merits were unduly extolled by some, and as much underrated by others. One of the grand objections to it was, that it carried all the parties to the baptismal font before it dismissed them. This, it would appear, was done by the author, in consequence of the suggestion of Mr. Fuller. On the present edition some alteration has been made in this respect; so that our friends may now put it into the hands of their young people, if so disposed, without assailing their faith in Pædobaptism.

A NARRATIVE OF THE LOSS OF THE WINTERTON EAST INDIAMAN, wrecked on the Coast of Madagascar, in 1792, &c. Edinburgh: Oliphant. 1826. 18mo. Price 2s. 6d.

THE PROGRESS OF RELIGION, exemplified in the History of Mary Wilson. By the Author of "The History of a Servant Maid." Edinburgh: 1825. 18mo. Price 2s.

A TREATISE ON THE NECESSITY AND EFFECTS OF BEING BORN AGAIN, as stated in Scripture. By the Rev. Henry Gipp, LL. B. London: Nisbet. 1825. 12mo. Price 1s. 6d.

AN EXPLANATION OF THE PRINCIPAL PARABLES OF THE NEW TESTAMENT. Intended for the Young. By the Author of a "Catechism containing an Explanation of Words and Phrases generally employed in the Religious Instruction of Youth. London: Holdsworth. 1826. 18mo. Price 1s. 6d.

All these little publications possess considerable merit, and are well calculated to answer the purposes for which

they have been written: The account of the loss of the Winterton, though inferior to the narrative of the destruction of the Kent, is touching. Written by one of the sufferers, who since then has received the salvation of Christ, it discovers much earnestness that the readers may be benefited; in which hope we trust the author will not be disappointed.—The story of Mary Wilson is well told, as well as the History of a Servant Maid, by the same writer.—Mr. Gipp's views of the nature of regeneration are scripturally correct and impressive. This treatise is calculated to do good.—The little work on the parables, the production of a lady, is exceedingly creditable to her good sense, discrimination, and scriptural knowledge. Though intended for the young, and peculiarly adapted to them, it might be serviceable to many children of a larger growth. The parables have been dreadfully maltreated—here they are explained in their genuine import, and their practical tendency well illustrated and enforced. We cordially recommend this work to Sunday-schools and Christian families.

HISTORICAL ANTIQUITIES OF HERTFORDSHIRE. By Sir Henry Chauncy, Knt., Sergeant at Law. In 2 vols. 8vo. Price 36s. or in royal 8vo. 45s.

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## RELIGIOUS INTELLIGENCE.

SOME ACCOUNT OF THE ARMENIAN  
CHRISTIANS AT CONSTANTINOPLE.

*By the Rev. Robert Walsh, L.L. D. Late  
Chaplain to the British Embassy at Con-  
stantinople.*

Extracted from an article in the Amulet.

ARMENIA, a country in Asia, lying to the North of Persia and Mesopotamia, and to the South of the Euxine and Caspian Seas, is celebrated from the earliest antiquity. The face of the region is very mountainous, and all the great rivers take their rise there: the Tigris and the Euphrates running South, and falling into the Persian Gulf, and the Phasis, Cyrus, and Araxes, running North, and falling into the Euxine and Caspian Seas, indicate that their sources must be in the highest land in the immense space which they traverse. Hence it was that this region was first uncovered by the waters of the deluge, and the ark, we are told, rested on Mount Ararat, the highest mountain of Armenia.\*

On the subjugation of Armenia by the Turks, the country became greatly depopulated. Numbers emigrated to different parts of the world, where, like the Jews, they continue at this day dispersed, and retain, like them, the characteristics which distinguish their original country; and they acquired a propensity for wandering about, and a commercial enterprise, which still mark them in the east, and which once distinguished them in the western world. Cha Abbas, the celebrated Persian monarch, cotemporary with our Elizabeth, availed himself of the inroads of the Turks, and invited the fugitive Armenians to settle in his dominions, where he gave them every protection and encouragement. Twenty thousand Armenian families were located in the province of Guilam alone, where they carried the culture of silk to the high state of perfection which it has attained there. In Julfa, a suburb of Ispahan, an exclusive colony was formed, which consisted of thirty thousand persons. This colony became the great centre of Asiatic commerce. They were distinguished by a frugality, industry, and eco-

nomy, and above all by a spirit of enterprise, and a personal courage and activity in commercial speculations, very different from the luxurious indolence of an Asiatic people. About 40,000 reside in India, where they carry on the greater part of the inland trade. I also found many merchants of that nation in Transylvania, Hungary, Poland, and Russia, where they are distinguished by their national qualities—industry, frugality, activity, and their natural and inseparable result, great opulence.

But by far the most numerous and important colony of this people, is that which was brought to Constantinople by the Turks, after they had subdued their country. I was curious to ascertain with accuracy their present numbers, and I obtained an authentic return from the districts in which they reside. There are at present in Constantinople, and the adjoining villages on the Bosphorus, 200,000 Armenian Christians. Of these, about 4000 individuals have conformed to Roman Catholic forms of worship, and acknowledge the supremacy of the See of Rome; the remainder adhere to the doctrines and discipline of their primitive Asiatic churches, and acknowledge no spiritual head but their own patriarch. The religious state of this people is, therefore, that of their nation: I can speak of it from a residence and observation of some years among them; and what I have not seen, I can detail from authentic information.

The Armenians were first converted to Christianity by St. Gregory, of Nazianzus, a town in Cappadocia, who, in the reign of the Greek Emperor Theodosius, was elected Patriarch of Constantinople. He, however, preferred the duties of a missionary to heathen nations yet unconverted, and with this view he returned to his own country, and proceeded eastward to the mountains of Armenia, where he first preached the gospel. The tradition of the Armenians on this important event, is as follows:—The country at that time was governed by Tiridates, a cruel tyrant, who immediately had the missionary seized, and thrown into a dungeon, deep, dank, and filled with serpents. Here he was left and forgotten, and nothing further was heard of him and his doctrines. Thirty years after this event, Castrovitugh, sister of Tiridates, was disturbed by nocturnal visions; an angel, she asserted, appeared to her, and constantly urged her to intercede for Gregory. She therefore applied to her brother, who assured her intercession was useless, as the missionary was

\* The Armenians believe that the ark was miraculously preserved from decay, and still exists on the top of their mountain. Many attempts, they say, have been made to ascend to where it is; but the persons, when near the top, always found themselves, by some supernatural means, again conveyed to the bottom.



long since dead; and allowed her to satisfy herself by examining his dungeon. She did so, and to her astonishment and joy, found the missionary, not only alive, but in perfect health. She now urged this miracle as a proof of his divine mission; but Tiridates, like Pharaoh, still hardened his heart, and kept him confined, till God converted him by a terrible visitation. He was one day hunting a wild boar on the side of Mount Ararat, when suddenly he was changed into a similar animal, and all his attendants into hounds in pursuit of him. The people, struck with this awful judgment, immediately rushed to the dungeon, and liberated Gregory; who prayed that the king and his attendants might be restored to their proper shapes. His prayers were heard, and the first use they made of their human forms was to be baptized, and acknowledge the doctrines of Christianity, which were then embraced by all the nation. Gregory afterwards lived to a great age; founding churches in the country, which are still held in high veneration. At his death he was canonized as the patron saint of the nation, under the name of "Surp loo Savorich," or the "Holy Illuminator;" and still further to evince their respect and reverence, they commenced their era from the time of his death, which happened, according to their account, in the year 551 after Christ; our present year therefore, 1826, is, according to the Armenian calendar, 1275.

The principal church founded by St. Gregory, was that of "Etchmeasin," where, according to their ecclesiastical history, another extraordinary miracle was wrought. The church stands upon a rock, under which was a deep cavern. In the times of Paganism, this cavern was filled with impure demons, who were consulted on all future events, and gave answers like the Greek and Roman Oracles. This foul delusion was destroyed, they say, by Christ himself, who, at the intercession of St. Gregory, descended with his cross in his hand, and striking the rock with it, rent asunder the abode, and put to flight the demon inhabitants.\* The rock from thence was called "Etchmeasin," or the "Stroke;" and the church founded on it, was made the seat of their Patriarch, the spiritual head of their church. The Mahomedans them-

selves hold it in such respect, that they have allowed it a privilege which no other place of worship is permitted to enjoy in their dominions. The Turks abhor the sound of a bell; their own congregations are called to worship by a human voice, and those of other sects by a wooden mallet struck against a board; to the church of Etchmeasin alone they permit a ring of bells, and for that reason they call it at this day, "Changlé Chilsé," or the "Church of Bells."

From the time of St. Gregory, Christianity made a rapid and extensive progress in the East. At the period of the Turkish invasion, the capital of Armenia was "Anee," celebrated for containing within it three hundred Christian churches. The inroad of the Mahometans, however, with the Koran in one hand, and the exterminating sword in the other, has now swept away those monuments of the Gospel, and, like Ephesus and the churches in the other parts of Asia, and from the same cause, they have left only their name and place behind them.

The churches of the Armenians are plain edifices outside, but the interior is exceedingly gaudy. In common with the Greeks, they abhor images as idolatrous, and they never admit a statue inside their church. They do not, however, annex the same idea to pictures, and the walls of their churches are literally covered up to the roof with portraits of our Saviour, the Virgin, and different saints, to all of which they pay a profound veneration, by genuflection, touching their hands first to the ground before them, and then to their foreheads, and kissing some part of the figure with an awful respect. The service is chaunted, and the music much more tolerable than that of the Greeks.

The Armenian church is governed by four Patriarchs, whose jurisdiction is acknowledged by the people in whatever distant country they may reside; namely, the Patriarch of "Etchmeasin," near Erivan, in Persia, and of "Sis," "Cau-shahar," and "Achtamar," in Armenia. There are, besides, two others, which, though of equal or greater consequence, are merely titular, and properly form no part of the discipline of the Armenian church; these are the Patriarchs of "Constantinople" and "Jerusalem." It is the policy of the Turks to avail themselves of the religious prejudices of the people they subdue, and their apparent toleration is little more than sordid avarice, or selfish policy; they therefore appointed two new Patriarchs within their own immediate controul, and to which they nominate creatures of their own choice. On every new appointment, they receive an enormous sum of money, and the Patriarch then becomes the instrument of enforcing the firmans, and collecting the Haratch,

\* The early fathers of the church mention the silence imposed upon Pagan oracles as one of the first effects of the promulgation of Christianity, according to the prophecy of the Apostle, "Whether there be prophecies, they shall fail;" 1 Cor. xiii. 8. Eusebius goes so far as to enumerate some of them. It was asserted that Memnon's statue ceased to emit sounds at the same time and for the same cause.

or Capitation Tax, for which he is made responsible; the poor Patriarchs of Constantinople, therefore, whether Greek or Armenian, are not held in much respect by their people, as they are constantly changed for the money every new appointment brings, and they are known to be the mere tools of Turkish masters.

When an Armenian feels, as he thinks, a call to the ministry, he simply goes to the priest of his district, accompanied by his father and mother, and announces that he wishes to devote himself to God. He is then presented with a cope by the priest, and at the expiration of some period of probation, he is ordained and presented by the bishop with the sacerdotal vestments.

Priests are ordained, as in the Western Church, by the "imposition of hands;" but it is necessary that the four *primitive Patriarchs* should concur in this ordination, either personally or by a representative: if the Patriarch of Constantinople assist, he does it as proxy for another. The priesthood is divided into two classes—secular and regular. The first are not only allowed to marry, but it is enjoined to them as a necessary qualification for holy orders; but if a priest's wife die, and he take another, he becomes suspended and degraded from his sacerdotal functions. The regular clergy, or monks, are not allowed to take wives; and as all the dignitaries of their church, the Patriarchs and Bishops, must be taken from this order, it follows of course, that no Patriarch or Bishop can be a married man. The whole clerical establishment is now supported by voluntary contributions, made at festivals and other times in their churches, and certain fees on occasional duties. The convents, however, have still some portions of land annexed to them, which goes to the sustenance and support of the monks who cultivate them. There are three orders of monks: that of "Surp Savorich," or "St. Gregory," "Surp Parsiach," or "St. Basil," and "Surp Dominicos," or "St. Dominick." This latter is a more recent order, and has been adopted from the Latin Church. These *Cænobites* inhabit four convents situated in different parts of Asia: "Surp Carabet," or "St. John," on the frontiers of Persia; "Varatch," or the "Holy Cross," near Van, in Armenia; "Aspasasin," or the "Holy Virgin," near Diarbekir, in Mesopotamia; and "Surp Bogas," or "St. Paul," at Angora, in Asia-Minor. Besides these, there are many religious persons who separate themselves from the world, and devote their lives to solitude and prayer; among these, the "Gigniahores" are the most remarkable. They search out the highest and most inaccessible rocks, and, climbing to the summit, never again descend. They are supplied

by provisions which the pious bring below, and which the Anchoret draws up by means of a cord. It is evident that these are a remnant of the order of Simon Stylites.

Besides the usual orders of bishops, priests, and deacons, there is one peculiar to the Armenian church, that of the *Ver-tabists*, or Doctors. They are considered as the most learned of the nation, and allowed extraordinary privileges. They are permitted to preach their sermons sitting,—an indulgence not extended to their bishops. Their opinions are the standards of orthodoxy, and they were the great opponents of the missionaries from Rome, who in all their writings greatly abuse them for their heresies. When the different heresies which sprung up in the early ages of the church were condemned by the synods, they generally retired to some remote part, where, to this day, they are professed, though now forgotten or disregarded by the rest of Christendom.

Like all the orientals, the Armenians attribute great importance to fasting. Among people so comparatively moderate and simple in their diet, restraints imposed on their appetites cannot be felt in the same degree as by nations who are less temperate; but they are actually so severe, and so rigidly observed, as to erime an extraordinary sincerity and self-denial. Their first great period of fasting corresponds with ours—the forty days preceding Easter Sunday. Many commence the fast by abstaining three or four days from all kinds of food, and then, during its continuance, they eat nothing till three o'clock in the day, in imitation of Cornelius, who fasted till that hour. When they do eat, they are not allowed the food that is permitted by other churches. They must not eat fish with blood, which is permitted in the Latin Church; nor fish with shells, which is permitted in the Greek. They are restricted to bread and oil; and because olive oil is too nourishing and too great a luxury, they use that which is expressed from a grain called *sousam*, of a taste and odour exceedingly revolting. In this way they observe certain periods before Christmas and other festivals, besides every Wednesday and Friday; so that the whole year is a succession of Lents, with short intervals, during which they maintain, not a nominal, but a rigid, uncompromising abstinence. Many of the boatmen on the Bosphorus, and the hummals, or porters, are Armenians. I have often pitied those unfortunate men, whom I have seen labouring whole days without remission, on scanty diet, scarcely sufficient to support a human body when not making any exertion. Among the food from which they abstain altogether, is the flesh of a hare, which no call of appetite or scarcity

of food will induce some of them to touch. They do not allege for it any prejudice founded on the Levitical law, which induces some worthy people among ourselves to abstain from swine's flesh; but they assign physical causes. They assert that a hare has certain bodily habits that too nearly resemble the human; and, moreover, that it is of a melancholy temperament, to which they themselves have too great a disposition, and which the flesh of this animal would have a tendency to increase.

As the Armenians are thus severe in their discipline, so they are rigid in their doctrines. They hold the tenet of infant baptism, but insist on the necessity of total immersion of the body. The priest, therefore, takes the child by the hands and feet, and plunges him three times in the water; and so necessary to the spiritual effect do they hold the washing of the whole body, that if any part remain unwetted, they raise the water in their hand, and so purify the unwashed limb. The ceremony of chrism, or anointing the infant with oil, takes place after baptism. The forehead, eyes, ears, stomach, palms of the hands, and soles of the feet, are touched with consecrated oil, and then the bread of the Eucharist is touched to the lips.

The Eucharist, or, as they call it, "Surp usium," is administered to adults on Sundays and festivals, in a manner different from all other Christian churches. They use unleavened bread, or wafer, which they steep in the wine, from whence the priest takes it with his fingers, and distributes it indiscriminately to the communicants. There is generally, beside the priest, a boy who assists; to him he presents his fingers, after he has given the elements, and he devoutly licks off whatever has adhered to them. The Armenians, to a certain extent, believe in the doctrine of Transubstantiation on this occasion, and take literally the expression of "this is my body." They further imagine that these elements, converted into the real presence, remain for twenty-four hours in the stomach undigested, during which time they never spit, nor suffer a dog, or any other impure thing, to touch their mouths.

The cemeteries of the people of the East are not, as with us, small, and scattered in detached places through their cities; but there are large common receptacles for the dead outside their towns. In the vicinity of Constantinople, each nation has its own; and the Turks, Jews, Greeks, and Armenians, form immense cities of the dead. That of the Armenians occupies a space of near an hundred acres, on a hill that overlooks the Bosphorus. The Turks, on the death of a friend, plant a young cypress over his

grave; their burying-ground, therefore, consists of extensive groves of these trees, which they reserve exclusively to themselves. The Armenians generally plant on such occasions a tree,\* which yields a resinous gum of a strong aromatic odour, which fills the air, and corrects the exhalations from the graves. They grow to a large size, and form very picturesque objects in a landscape. Their cemetery on the Bosphorus is covered with these trees, and from its elevated situation, the view it commands, and the view it presents, is perhaps the most interesting grove in the world. Here whole Armenian families, of two or three generations together, are constantly seen sitting round the tombs, and holding visionary communications with their departed friends. According to their belief, the souls of the dead pass into a place called *Gayank*, which is not a purgatory, for they suffer neither pain nor pleasure, but retain a perfect consciousness of the past. From this state they may be delivered by the alms and prayers of the living, which the pious Armenians give liberally for their friends. Easter Monday is the great day on which they assemble for this purpose; but every Sunday, and frequently week days, are devoted to the same object. The priest who accompanies them, first proceeds to the tombs, and reads the prayers for the dead, in which he is joined by the family. They then separate into groups, or singly sitting down by favourite graves, call its inhabitants about them, and, by the help of a strong imagination, really seem to converse with them. This pious and pensive duty being performed with their dead friends, they retire to some pleasant spot near the place, where provisions had been previously brought, and cheerfully enjoy the society of the living. These family visits to the mansions of the departed are a favourite enjoyment of this people. I have frequently joined their groups without being considered an intruder; and, I confess, I have always returned pleased, and even edified, by the pious though mistaken practice.

The island of Marmora lies almost within sight of this place, and abounds in marble; this stone is very cheap and abundant, and no other is used in erecting tombs. Some of these family mausolea are rich and well sculptured; others of them are very remarkably distinguished. The first thing that strikes a stranger, is a multitude of little cavities cut at the angles of the stone; these are monuments of Armenian charity. The trees abound with birds, who frequently perish for want of water in that hot and arid soil. These cups are intended to be so many reservoirs to retain water for their

\* *Pistaccia Terebinthina*.

use, as they are filled by every shower of rain. The Armenians are fond of commemorating the profession of the dead; they therefore engrave on his tomb the implements of his trade, so that every one may know how he had gained his living; but the most extraordinary circumstance is, that they are also fond of displaying how he came by his death: you therefore see on their tombs the effigies of men sometimes hanging, sometimes strangled, and sometimes beheaded, with their heads in their hands. To account for this extraordinary fondness for displaying the infamous death of their friends, they say that no Armenian is ever executed for a real crime; but when a man has acquired a sufficient fortune to become an object of cupidity to the Turks, he is then, on some pretext, put to death, that his property may be confiscated: an executed man, therefore, implies only a man of wealth and consequence. This display is a bitter but just satire on Turkish justice, though the Turks are so stupid as not to comprehend it. I brought with me a worthy Armenian priest one day, who, with fear and trembling, translated for me the inscriptions on some of these tombs. I annex one as a sample:

You see my place of burial here in this verdant field.

I give my Goods to the Robbers,  
My Soul to the Regions of Death,  
The World I leave to God,  
And my Blood I shed in the Holy Spirit.  
You who meet my Tomb,  
Say for me,  
"Lord, I have sinned."  
1197.

Notwithstanding this treatment, the Armenians are in higher favour with the Turks than any other tributary people. They designate the Greeks, whom they detest, "Yasheer," or "Slaves," and consider them so; the Jews "Musaphir," or "Strangers," because they came from Spain; but the Armenians "Rayas," or "Subjects," because their country is now a province of Turkey, and they consider them Asiatics, and a part of themselves. \* This favour is greatly enhanced by the wealth which the industry and enterprise of the Armenians bring to the impoverished and lazy Turks. They are, therefore, appointed to all those situations which the Turks themselves are incapable of filling. They are the Masters of the Mint, and conduct the whole process of coining money; they are the "Saraffs," or bankers, who supply government and

individuals with cash in all their embarrassments; they are the conductors of the very few manufactures which exist in the empire; and they are the merchants who carry on the whole internal trade of Asia. They enjoy, however, a perilous protection: the very favour they are shown is a snare for their destruction; for every man that acquires wealth by its means, knows that he holds his life only as long as the circumstance is unknown.

It is singular that the Armenians have never shown the slightest sympathy or common feeling with their christian brethren the Greeks. No Armenian has ever yet been found to join their cause, nor to assist it in any way, either by money or influence. Resembling Quakers, however, in many of their habits, they are, like them, a quiet, passive, sober people, and greatly averse to war. Besides this, there unfortunately exist some religious differences between them and the Greeks, which embitter their mutual feelings. The Greeks despise them for their flimidity; and, arrogating to themselves exclusively the name of "Christians," they seem to exclude the Armenians from christian community.

The Armenians, though fond of religious books, have little taste for, or acquaintance with, general literature. They purchase with great avidity all the Bibles furnished by the British and Foreign Bible Society. Their patriarch sanctioned and encouraged a new edition of the New Testament, which the Rev. Mr. Leever, the agent of the Bible Society, has had printed at an Armenian press at Constantinople; and I was encouraged to have a translation made into their language, of some of the Homilies of our Church, on account of the Homily Society in London, which I left in progress. They had early a printing-office attached to the Patriarchate, and another more recently established by a private company at Korou Chesmé, in the neighbourhood of Constantinople. They have also a third, which was set up at the convent of St. Lazare, in Venice, from whence has issued a number of books in their language. Their publications are, however, almost exclusively confined to books on religious subjects. I obtained a list of all the books printed at the patriarchal press, from the year 1697, the year of its establishment, to the end of the year 1823. It conveys a better idea of the literary taste and progress of the Armenians, than any other document could do. In a space of a hundred and twenty-five years, only fifty-two books were printed, but of each of these several editions. Forty-seven of them were commentaries on the Bible, sermons, books of prayer, lives of saints, hymns, and psalters, and a panegyric upon the angels. The five not on sacred sub-

\* These are, strictly speaking, the designations by which the Turks distinguish these people, though in a loose way all are called Rayas who pay the Haratch, or Capitation Tax.

jects, were, "An Armenian Grammar," a "History of Etchmeasin," a "Treatise on Good Behaviour," a "Tract on Precious Stones," and a "Romance of the City of Brass."

The Armenians annually publish an almanack, but, like the Greeks, Russians, and other branches of the Eastern Church, adhere to the old style, rejecting the reformation of the calendar which the Western Christians adopted. Their almanack, however, is distinguished by some peculiarities. They call the 8th of February, *Gemrî evel behava*: that is, the day in which the heat of the sun descends into the air. They denominate the 25th of February, *Gemrî sani beab*, the day on which it descends into the waters: and the 4th of March, they distinguish as *Gemrî salis fıltoorab*, or the day in which it descends into the earth, and renders it fit for all agricultural purposes. Besides this, they mark occasional variations of temperature by events which they say they have occasioned. The 9th of March, and seven days and eight nights after, they call *Berdouil adjus*, or the cold of the old women; because, as they say, when it first was noted, a number of old women perished in the fire, in order to escape the intensity of the cold. The weather, before and after this period, is very mild; but during my residence at Constantinople, I remarked that every year, at this precise period, a N.E. wind set in from the Black Sea, generally accompanied by a drift of snow, and the thermometer fell sometimes to the freezing point. The Armenian almanack, therefore, is founded on the constant observation of the people, and justified by the surprising regularity with which the anomaly annually occurs.

The Armenian language has this singular peculiarity, that, different from all others in the East, it is read like those of Europe, from left to right. This is accounted for by supposing it to be a language of modern structure, and the mode of writing it introduced among the nation after their intercourse with Europeans. There is no such writing found on the coins or other ancient monuments of the country. At the present day, even its use is very limited, being exclusively confined to the people themselves, and never learned by those with whom they have any intercourse. Almost all Armenians, therefore, are compelled to learn Turkish or Italian, as mediums of communication, which they often prefer, and understand better than their own. I have met with many Armenians who could read and write both these languages, who could not translate for me their own books.

The Armenians, though once well known in the West, where their spirit of commercial enterprize carried them through every part of Europe, are now seldom

heard of out of Asia, and their existence is hardly recognized as a christian people. They are still, however, numerous and respectable; and as their number is daily increasing, they may yet form the nucleus of Christianity in the East, when the unfortunate Greeks shall have been exterminated. There are, at the present day,

|                                                           |           |
|-----------------------------------------------------------|-----------|
| In the mountains of their native country, about . . . . . | 1,000,000 |
| In Constantinople and the vicinity . . . . .              | 200,000   |
| In different parts of Persia . . . . .                    | 100,000   |
| In India . . . . .                                        | 40,000    |
| In Hungary, and other parts of Europe . . . . .           | 10,000    |
| In Africa, and America . . . . .                          | 1,000     |

1,351,000

#### EXTRACT OF A LETTER FROM ITALY.

*Visit to Loretto—Its Chapel and Relics—Sini-gaglia—Urbino, the birth place of Raffaele—Its Scenery—Burning of Bibles at Naples—Effects of the Bible Society's Controversy in Italy.*

We left Rome by the Perugia road, passed Turpi without stopping to see the water-fall, and crossed the Appenines by Tollino, Casenove, and Tolentino. The Appenines are always beautiful, cross them when you will, but I think this road the most varied and the most luxuriant. Our next point was Loretto. You are not ignorant of the character this little town has held in Catholic Europe. The house in which the Virgin Mary lived at Nazareth, was brought to the shores of the Adriatic by angels, and after sundry movings, (always angelic,) was at length fixed on the hill of Loretto. The pilgrimages of sovereigns, princesses, of noble ladies, and noble knights to this celebrated shrine, are too well known to require description, and the treasures deposited by the votaries in the sacristy of the church, as offerings to the Madonna, are equally notorious. The French revelled here in gold and jewels. The young priest who showed us the sacristy, told us of their sacrilegious robberies with tearful eyes, and turned our attention, with a triumphant smile, to the new presents that had been recently made, and to the recent visit of some Catholic princesses and noble ladies, who were endeavouring to revive the fallen splendour of this holy house. We saw the devotees going round and round the house on their knees, the constant repetition of which penance, age after age, has worn deep furrows in the solid marble. There is a book printed and published at Loretto, giving an account of the various aerial wanderings of this uncouth and miserable fabric. There are attestations of witnesses, who saw the angels carry it through the air, and the



deposition of a party of priests, who were despatched to Nazareth, to compare the size and character of the walls with the foundation. What gives a peculiar value and interest to it is, that the "*santissima schudella*," or most holy porridge-pot—the very one in which the Virgin Mary made pap, was found hanging to the walls; and in a little niche was a crucifix, which the learned editor wisely observes is, probably, the first that was ever used in Christian devotion. This sort of book is published and read by Catholics, real, enlightened, emancipated Catholics. Glorious emancipation! noble liberty! They are free to believe every thing but truth, and to do every thing but righteousness! We left them wearing the hard stones with their knees, and kissing with the profoundest devotion the holy porridge-pot. We soon now left behind us every thing that was beautiful in scenery and landscape. The shores of the Adriatic are flat, stale, and unprofitable, and but for the beauty of the oxen, which are of a fine cream colour, and bring to mind the basso-relievos of the ancients, there would be nothing to induce one to look to the right hand or to the left. We passed through Sinigaglia at the time of the fair; it was curious to see the principal streets of the town covered entirely by an awning of canvass, stretched across from roof to roof. The effects of the shops, with all their treasures spread out, and the people in their gayest dresses, walking in a delightful shade, was a thing new to an English eye. At Pesaro my travelling companion knocked up, and as Pesaro contains nothing curious, I was resolved, if possible, to go to Urbino. There is an arbitrary post law in the Pope's dominions, which compels you, if you arrive at a town with post horses, to leave it with post horses, or not leave it at all for three days. Mr. — after much hesitation, consented to go with me to Urbino, and we were obliged to be subject to the charge of post horses, though it is not a post road, nor did the horses do post service. How shall I tell you all the delights of this visit to the birth-place of the greatest painter the world has produced. Urbino is situated on a high and romantic hill; its very position indicates the cradle of genius; and it is so far from all high roads, and so out of the way of ordinary traffic, that you can almost imagine it to be just what it was in Raffaele's time. I looked with veneration on its walls, entered its gates in silence, and trod on its very weeds with respect and tenderness. The only thing that annoyed me was the very mean and unpoetical appearance and dress of the people; had I found such beings in Urbino, as are to be found in some of the Roman states, dressed in the magnificent costume of Mola or Sonnino,

the illusion would have been complete; I should have been carried back at once three hundred years. But though the people may be altered the country is not. The hills over which Raffaele looked, the rivers by which he wandered, and the paths which he daily trod; these still exist, and these the mind clings to with the most delightful associations; there is a well just without the town, which I could be positive is the very one he introduced in his picture of Rebecca, and the thistles and weeds seem to be the lineal descendants of those he put into the landscape of his early holy families. I staid at Urbino three days, and while my travelling companion recovered his health and spirits, I made some memorandums of the town and its vicinity.

There have been two attempts made to send Bibles here, one by Mr. — and the other by the means of an English merchant. In both cases they were ordered to be burnt by the executioner; one parcel, however, was saved, by the interference of the British Consul, and sent to Malta, not without some twitches of conscience in the Archbishop and Ministers of Police, who thought it much more righteous to have them destroyed.

The quarrels of the members of the Bible Society are copied into all the journals, and are looked upon as a great omen of good to the true church. There was always something about that Institution which frightened them terribly, and they are already singing songs of triumph at the prospect of its fall.

#### IRISH SUPERSTITION.—THE FESTIVAL OF ST. DECLAN.

The following narrative, extracted from the *Waterford Mail*, describes a scene of gross superstition and debauchery, which is annually exhibited under the eye of many Romish priests, and in the venerated name of religion. This, and similar instances of Irish fanaticism have been the frequent subjects of just reprobation in the public journals, yet they are continued and encouraged by that very priesthood who possess sufficient influence at once to abolish them. Long have they withheld multitudes of their deluded people from the blessings of a scriptural education, and it cannot longer be doubted, after the transactions of the last general election, that the Romish clergy of Ireland possess influence sufficient to induce the peasantry to defy their landlords, and hazard all their worldly hopes for the furtherance of the true faith. We shall not then be guilty of uncharitable censures, when we declare that those priests who possess this commanding controul over the people, and yet tolerate these scenes of degrading superstition and brutalizing excess on the patrons of fanaticism and crime, and the



enemies alike of the country and of the religion which their impositions degraded.

"This annual scene of disgusting superstition was exhibited at *Ardmore*, in the county of *Waterford*, on the 24th ult., that being the day appointed by the Roman Catholic Church on which honour is publicly to be paid to the memory of *Declan*, the tutelary Saint of that district. Several thousand persons of all ages and sexes assembled upon this occasion. The greater part of the extensive strand, which forms the western part of *Ardmore Bay*, was literally covered by a dense mass of people. Tents and stands for the sale of whiskey, &c. &c. were placed in parallel lines along the shore; the whole, at a distance, bore the appearance of a vast encampment. Each tent had its green ensign waving on high, bearing some patriotic motto. . . . At an early hour in the day, those whom a religious feeling had drawn to the spot commenced their devotional exercises, in a state of half nudity, by passing under the holy rock of *St. Declan*. The male part of the assemblage clad in trowsers and shirts, or in shirts alone; the female, in petticoats pinned above the knees, and some of the more devout still less clad, performed for their souls' sake this religious ceremony. Two hundred and ninety persons of both sexes, thus prepared, knelt at one time indiscriminately around the stone, and passed separately under it to the other side. This was not effected without considerable pain and difficulty, owing to the narrowness of the passage and the sharpness of the rocks within. Stretched at full length on the ground, on the face and stomach, each devotee moved forward as if in the act of swimming, and thus squeezed or dragged themselves through. Both sexes were obliged to submit to this humiliating mode of proceeding. Very indecent exposures of the person were unavoidably made, differing in degree as the corpulence of the sufferer caused, in the passing, exertions more or less violent. Upwards of eleven hundred persons were observed to go through this ceremony in the course of the day. A reverend gentleman, who stood by part of the time, was heard to exclaim, 'O, great is their faith.' Several of their reverences passed and re-passed to and from the chapel, close by the holy rock, during the day. This object of so great veneration is believed to be holy, and to be endued with miraculous powers. It is said to have been wafted from *Rome* upon the surface of the ocean, at the period of *St. Declan's* founding his church at *Ardmore*, and to have borne on its top a large bell for the church tower, and also vestments for the saint himself.

"At a short distance from this sacred memorial, on a cliff overhanging the sea,

is the well of the Saint. Thither the crowds repair, the devotions at the rock being ended. Having drank plentifully of its waters, they wash their legs and feet in the stream which issues from it, and, telling their beads, sprinkle themselves and their neighbours with the sanctifying liquid. These performances over, the grave of the patron Saint is then resorted to. Hundreds at a time crowded around it, and crushed and trampled one upon another in their eagerness to obtain a handful of the earth which is believed to cover the mortal remains of *Declan*. A woman stood breast high in the grave, and served out a small portion of its clay to each person requiring it, from whom in return she received a penny or half-penny for the love of the Saint. In the course of time the abode of the saint has sunk to the depth of nearly four feet, the clay having been scooped away by the finger nails of the pious Catholics.

"A human skull of large dimensions was placed at the head of the tomb, before which the people bowed, believing it to be the identical skull of the tutelary saint, who that day was present to look upon their devotions, and who would, on his return to the mansions of bliss, intercede at the throne of grace for all such as did him honour. This visit to *St. Declan's* grave completed the devotional exercises of a day, held in greater honour than the Sabbath by all those who venerate the Saint's name and worship at his shrine. Nevertheless, the sanctity of a day, marked even by the most humiliating exercises of devotion, did not prevent its night being passed in riot and debauchery. The tents, which, throughout the day, the duties owing to the Patron Saint had caused to be empty, as evening closed became thronged with the devotionists of the morning, and resounded till day-break with the oaths of the blasphemer, and the shouts of the drunkard."

#### CHALLENGE TO THE POPISH CLERGY.

The following challenge to a public discussion has recently appeared in several of the Dublin newspapers:—

"I, the undermentioned, challenge, in the name of the Lord, all the Bishops, and Priests, and Doctors of the Church of *Rome*, to meet me publicly, in a month hence, in *Dublin*. Whosoever will please to accept this challenge is requested to have the goodness to communicate with *W. C. Hogan, Esq. 44, York Street, Dublin*, in order that preliminary arrangements may be made.

"JOSEPH Woulfe,  
Missionary for Palestine and Persia, formerly  
Pupil of the Propaganda at Rome."

"I beg leave to second the above challenge, and to state, that whether the

challenge be accepted or not, it is intended, with the divine blessing, that a public meeting shall be held in Dublin, at which the points at issue between the Reformed and Roman Catholic Churches will be discussed. Particulars as to time and place will be announced in due time.

“RICHARD, T. P. POPE.”

“Sept. 16, 1826.”

#### THE CONTINUED INTOLERANCE OF THE GOVERNMENT OF LAUSANNE.

Severe illness had prevented our principal correspondent at Paris from writing, during the period that the London Committee were in anxious expectation. We have now obtained communications. The plan of an emigration to New Orleans appears to be so obstructed by difficulties, that there is now little hope of carrying it into effect. The larger number of the exiles are in different parts of France, mostly near the frontier of their own country; and some have found residences in other parts of Switzerland. The Lausanne Government has not rescinded any of its persecuting edicts, nor made any concession from its unrighteous measures. Some fresh prosecutions have been commenced. In a few cases, parties condemned under previous suits have been acquitted upon appeal. Public opinion seems to be acquiring more strength, in opposition to the intolerance of the government. The execution of the decrees against religious meetings depends much on the spirit of the magistrates and the clergy, in different places. In some towns and villages, considerable indulgence is shown; in others, the local authorities are vigilant and severe. We have, however, the assurance that the spirit of vital religion is generally lively and active, and that the distribution of the aid sent from this country has had a very happy effect, in alleviating the distress, and in exciting devout gratitude to British benevolence, and to Him who is its supreme author. One of the exiled ministers, residing near the frontier, a young man, is alarmingly ill, and consumptive symptoms are feared. Since his expenses are thus necessarily increased, and he is become incapable of any exertion for his own benefit, we have acquiesced in the recommendation of our Paris correspondent, to grant him a second donation of 250 francs, or the equivalent of £10. Our correspondent further writes, that there do not appear as yet the proper occasions for applying the remaining funds, and therefore he recommends our waiting for a time, and watching the course of events, which will undoubtedly produce new exigencies. Whatever may arise, and our proceedings accordingly, we shall in due course lay before our Christian friends who have entrusted their bounty to our disposal. And we earnestly request

their continued prayers for the sufferers and for the persecutors, for the cause of universal religious liberty, and that all the trials which have been endured may prove to the furtherance of the Gospel.

For the Committee,

London, Oct. 14, 1826.

J. PYE SMITH

Acknowledged in our last. . . £139 9 8

Deduct a second donation to  
an exiled minister, under  
serious illness . . . . . 10 0 0

£129 9 8

#### BLACKBURN ACADEMY.

The annual examination of the theological students educated here, took place on June 21, and the following day. The Committee of Examination having called the Rev. Dr. Clunie to the Chair, proceeded to examine the several classes in the Latin, Greek, and Hebrew languages; mathematics, and natural philosophy; and in general grammar, and the philosophy of the mind. In the classical department, considerable portions were read and explained from Cæsar, Virgil, Horace, and Juvenal, Xenophon, Homer, Aristotle, and Plato; in which the students displayed a highly respectable acquaintance with the minutiae of the respective languages, and great diligence and perseverance in their acquisition.

In the philosophical department, they illustrated various principles in pneumatics and hydrostatics, by performing several interesting experiments; and throughout the whole examination, they acquitted themselves much to the satisfaction of the Committee, as well as to the credit of themselves and their able and faithful tutors. After the business of the Institution had been transacted by the General Committee, Mr. Moses delivered an academical oration, on “the tendency of the doctrine of salvation by grace to promote holiness;” after which a public meeting was held, and various resolutions were passed, expressive of the high approbation of the constituents, in the superintendence, arrangements, and success of this important Institution. But we regret to state, that one circumstance would not permit us to indulge unmingled joy—the state of the funds, which have very materially suffered, from the unexampled distress of the surrounding mercantile district; a circumstance which, we hope, will receive the kind consideration of the Christian public, and especially of those on whom the storm of general calamity has but very partially fallen.

#### OPENING OF THE MISSION COLLEGE, HOXTON.

Our readers are informed that the Missionary Seminary, established at Gosport by Dr. Bogue, under the patronage

of the London Missionary Society, was, upon his lamented decease, removed by a vote of the Directors, to the vicinity of the Metropolis. Anxious did they look around the environs of London for suitable premises, but in vain, till the Committee of Hoxton Academy, about to remove their Institution to Highbury College, offered to let, at a very moderate rental, the academic premises to them. It was generally felt that the situation was undesirable, and the accommodations incomplete, but the cheapness of the premises, and the very limited number of the mission family, compared with that of the Academy, led the Directors to hope, that by extensive alterations, room might be found for thirty inmates, whereas sixty could not continue, but at the sacrifice of decorum and health.

After an outlay of several hundred pounds, convenient studies and sleeping rooms have been provided on the premises for twenty students, beside respectable apartments for the tutor's family; and on Tuesday, Oct. 10, two religious services were held in Hoxton Chapel, to commend the tutors and students of the Mission College, to the care and benediction of the great Head of the Church. In the morning, the Rev. George Burder, senior Secretary of the Missionary Society, commenced the service by reading and prayer. The Rev. John Griffin, of Portsea, preached an interesting *retrospective* sermon from Isa. xxviii. 29, and the Rev. Matthew Wilks closed the service with prayer.

In the evening, the Rev. W. F. Platt opened the service, when the Rev. J. A. James, of Birmingham, delivered an eloquent sermon from John iii. 30, on the prospective usefulness of the Missionary Society; the Rev. A. Waugh, D. D. closed the service with prayer.

The very unfavourable state of the weather in the morning, deprived many of the opportunity of hearing Mr. Griffin, while the pressure of a recent and afflictive bereavement compelled Mr. James very considerably to shorten the discourse in the evening. We are informed, however, that the public are likely to possess them through the medium of the press.

#### ORDINATIONS.

Mr. W. Malden, late of Hoxton College, was on Thursday, August 10, set apart to the pastoral office, over the Independent church at Chichester. The Rev. W. Bannister, of Arundel, commenced the services of the day by reading the Scriptures and prayer; Rev. Dr. Harris, of Hoxton College, delivered the introductory discourse, and asked the usual questions; Rev. J. Griffin, of Portsea, presented the ordination prayer, with the imposition of hands; Rev. S. Hillyard, of Bedford, gave

the charge; Rev. J. Hunt, of Chelmsford, preached to the people; and the Rev. J. Cooper, of Emsworth, concluded with prayer. In the evening of the same day, a sermon was preached by the Rev. Dr. Harris; and, on the preceding evening, a sermon, preparatory to the ordination, was preached by the Rev. T. Binny, of Newport.

August 30, Mr. J. S. Hine was set apart to the pastoral care of the Independent Church at Wirksworth, Derbyshire. The Rev. J. Wilson, of Matlock, read and prayed. The Rev. G. D. Mudie, of Chesterfield, delivered the introductory discourse, and received the answers of the church and pastor to the usual questions. The Rev. T. R. Gawthorne, of Belper, offered the ordination prayer. The Rev. R. Alliott, of Nottingham, gave the charge. The Rev. J. Gawthorn, of Derby, preached to the people.

On Wednesday, September 6, the Rev. J. P. Dobson, late of Wareham, and formerly a student at Wymondley, was publicly recognized as pastor of the Church of Christ assembling in New Broad Street, London. The Rev. Thomas Binney, of Newport, Isle of Wight, commenced the service; the Rev. Dr. Smith, Theological Tutor at Homerton College, delivered the introductory discourse, and asked the questions; Mr. H. Snelgar, one of the deacons, gave an account of the proceedings of the church; the Rev. Thomas Morell, Theological Tutor at Wymondley College, prayed the ordination prayer; the Rev. James Dobson, of Chishill, gave the charge, from 1 Tim. iv. 6; the Rev. John Clayton, jun. offered up the general prayer; the Rev. Dr. Collyer preached to the people from 1 Thess. iii. 12, 13; the Rev. J. Snelgar concluded; and the Rev. W. Deering read the hymns.

*Ordination of a Missionary for Ireland.*—October 11, 1826, the Rev. J. T. Evison, late a student at Gosport, was solemnly set apart, at Claremont Chapel, Pentonville, as a Missionary for Ireland, under the superintendence of the Irish Evangelical Society. Rev. H. Evison, of Clapton, read the Scriptures and prayed; Rev. J. Blackburn delivered the introductory statements and asked the questions; Rev. G. Collison offered the ordination prayer; Rev. J. P. Smith, D. D. delivered the charge, founded on Isaiah vi. 8—10; Rev. E. Parsons, Jun. addressed the people; and Rev. S. Curwen concluded with prayer. Rev. R. Richards, of Cannock, gave out the hymns. The whole service was truly interesting and impressive, and the claims of Ireland appeared deeply to interest the very crowded assembly. Mr. Evison is appointed to Roscommon and its vicinity, as the sphere of his labours. He has already spent some months there,

and while he mourns over the melancholy ignorance and superstition of the people, and has much to encounter from the determined opposition of the priests, he still regards it as a station of considerable promise.

We regret to add, that with widening prospects of usefulness, the funds of the Irish Evangelical Society are more than exhausted, and its Treasurer, besides his present advances, is under pecuniary engagements to the amount of nearly £700, which will very shortly become due. To be enabled to meet those engagements, as well as to carry on the still extending operations of the Society, the Committee have no resource but in the promises of God, and the liberality of his people, which, we trust, will not be withheld at this critical period of Ireland's religious history.

#### RECENT DEATHS.

On the morning of Wednesday, Oct. 11, the Rev. JOHN WHITRIDGE, of Oswestry, Shropshire, departed this life, aged 66. With the active labours of this late worthy minister many of our readers have been long acquainted; and they may shortly expect some interesting particulars of his biography.

On Thursday, Oct. 19, at Maidenhead, Berkshire, the Rev. JOHN COOKE, aged

66, for more than 42 years, the faithful pastor of the Independent church in that town. He preached twice on the Lord's-day preceding his death, and attended a meeting of ministers on the Tuesday, at High Wycombe; officiated at the grave of a member of his church, on Wednesday afternoon, when in the evening he was taken suddenly ill, and on Thursday, before noon, he expired. This excellent, useful, and venerable man was thus cut off while yet in the midst of his usefulness. He lived universally respected, and his loss will be deplored through a wide circle. We hope in a short time to be able to present our readers with further particulars of his useful life. He was one of the earliest friends and supporters of our Magazine.

#### NOTICES.

The ordination of the Rev. Mr. Rose, at Jamaica Row, Bermondsey, will take place on Thursday, the 9th inst. which will supersede the Monthly Meeting Sermon on that day.

The next half-yearly Meeting of the Wilts Associated Ministers and Churches will be held at the Upper Meeting-house, Westbury, on Wednesday, the 15th of November, when the settlement of Mr. Watson at that place will be publicly recognized.

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### ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

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COMMUNICATIONS have been received during the past month from the Rev. Dr. Harris—J. Turnbull—Dr. J. P. Smith—J. Fletcher—J. Barfitt—J. Jackson—Dr. Clunie—H. Evison—C. Gollop—R. Alliot, jun.—W. Orme—B. Chandler—W. Griffiths—J. T. Dobson—R. Elliot—T. Gilbert—R. Vaughan—J. Bulmer—J. Sibree—R. H. Shepherd—E. Morley—J. Gawthorn—H. Rogers—J. Burder—G. Redford—J. Morison—T. Davis—R. Poole—and A. Clarkson.

Also from Messrs. James Edmeston—W. Carpenter—J. Woodford, jun.—J. S. Fl.—Eliza T.—A. Noncon—P. B.

GENERAL LIST OF CONGREGATIONAL CHURCHES.—We beg to express our best thanks to those ministers and gentlemen who have with so much care furnished us with lists of the churches and pastors in fifteen counties, which will certainly induce us to use our best efforts to obtain an accurate general list for our Supplement Number; we must, however, request some of our readers, in the following counties, to forward to us, without delay, the names of the pastors and churches in their several shires, with any other particulars which they may consider interesting, by which means alone, this desideratum can be obtained.

Northumberland, Lincoln, Norfolk, Suffolk, Cumberland, Westmorland, Cheshire, Shropshire, Monmouth, Rutland, Huntingdon, Cambridge, Oxford, Buckingham, Middlesex, Bedford, Somerset, Wilts, Berks, Surry, Kent, Sussex, Hants, Dorset, Cornwall.

We have only received a single list (Pembrokeshire) from the entire Principality—Wales should be included; but without the prompt assistance of friends in that quarter, it will not be in our power.

A Correspondent suggests, that as the anniversary of the Popish Plot falls on Lord's-day, the 5th, it will afford Dissenting Ministers a favourable opportunity to advert to the errors and cruelties of the Romish Church.

We fear that the communication of the Rev. W. Deering is lost, if he will oblige us with another, it shall receive immediate insertion.